

THE CHRISTIAN AND MISSIONARY ALLIANCE

FOR THE FULNESS OF JESUS
AND THE
EVANGELIZATION OF THE WORLD

VOL. XVIII.

NYACK AND NEW YORK, N.Y., FRIDAY, JUNE 25, 1897.

NO. 26.



CONVERTS AND FRIENDS OF BEULAH CHAPEL, TIENTSIN, CHINA.



A TRIP TO TIBET.

By GEO. T. SHIELDS.

The blessed days of our Wuhu Conference are over. Our dear Superintendent—Rev. D. W. Lelacheur—has returned from his visit to our brethren in the South, and now, after a few days of final preparation, we are ready to start on our long journey to Tibet by the way of the North.

The morning of the 14th of April was wet and stormy, yet very early in the Christian Missionary Alliance training home—Wuhu—all was astir. Coolies were roused from their quiet slumbers and ere long after a little confusion were on the way to the bulk with our several boxes. Loving farewell words were passed between those departing and those staying, and we, too, were soon on our way, so happy in our inmost beings, because we felt that Jesus was leading us by the right way. My diary for the morning of this day contains the following note: "Brother Lelacheur and I started for Tibet. All that this trip may mean to us 'tis not ours now to know. God abideth faithful."

A day and a half quickly glided by, and we soon found ourselves at Shanghai, there to spend a few quiet days in making needed arrangements ere going further.

their distant home in Kansuh, and we wish them God's highest joy and greatest blessings in their united lives for Him.

Another day passes and we are called upon to say farewell for a time to our two dear sisters, Parmenter and Clinch, who left us for Japan that they might rest a little and come back stronger for work here. We do not understand why they must needs leave the field, but we feel that somehow or other God will richly use them there in the school of prayer.

"My times are in Thy hands,
My God I wish them there;
My life, my friends, my soul—I leave
Entirely to Thy care."

Our home mail being delayed we were detained a little, yet the time was pleasantly spent at Brother Evans'. His work in Shanghai is indeed a most precious one. His home is purely a missionary home, and he decidedly refuses any others but such. The kindness and the accuracy with which he attends to all business entrusted to his care is indeed worthy of highest praise.

The time comes for us to leave this sweet resting-place, and 'tis on the evening of the 20th that we board our boat for Tientsin. We travel as first-class Chinese, with the exception that we have foreign food, and the amount saved thus is much more than half. As to comfort, we could not wish for better. We have our own cabin, a sufficiently large one at that, and a foreign deck besides.

Here we were enabled to do a little missionary work and dispose of a few gospels, while we ourselves enjoyed the Master's

stick going around every once in a while and beating the coolies away as they swarmed upon you to get your luggage to carry.

About two hours' ride from this place brought us to Tientsin. We were greeted at the station by our dear Brother Woodberry and soon found ourselves in his cozy home—here to spend a few days in tending to the Master's business. We found him, his wife and his little ones, well, very happy and actively engaged in the Master's work, which is indeed a most important one in this place. In April of last year a church was organized here under the direction of our brother for the English-speaking Chinese, and since that time God has most wonderfully set His seal upon the work. At present there are forty-eight members, forty-two of this number being baptized during the past year, while there are a number who yet are in the inquirers' class. Then, besides the regular church work a Sunday school and day school has been organized with an average attendance of thirty and twenty-eight pupils respectively, which is indeed most encouraging. Services are also held among the Chinese who cannot speak English, and are productive of much good and blessing.

The little chapel is truly a shining light in this place. Its members are active, fully devoted and ever ready to use any opportunity to witness for Christ. During the past year their free-will offerings amounted to over \$250 in gold, some of this going to the famine fund in India, some to the work in Palestine and the rest



A BUFFALO CART.

On the afternoon of our arrival a very pleasant event took place at the missionary home of Brother Evans, where we were stopping, namely, the marriage of our Brother H. Ekvall to Miss Galbraith by our Superintendent, and was participated in by Bishop Joyce, of the M. E. Church. Ere this, we trust, they are on their way to

presence so richly that the trip was thus far just one of praise in Him. Saturday morning, on nearing the mouth of the river, we found that we could not enter on account of the water being so low on the sand-bar, so we were taken to the railway station on a small tug. At the station it was rather amusing to see a man with a

to support native evangelists among their own people. At present the chapel is represented in each one of the provinces—in Mongolia and in Tibet—while God is greatly using some who have gone from this place in telling to their own people the story of redeeming love.

Sunday was a most marvellous day as

we spent it together with the members here. In the morning we met at nine for Chinese worship, and after in the English-speaking service. Brother Lawson, of the C. I. M., addressed us, after which our Superintendent inspired our hearts with a few burning truths. Early in the afternoon we went down to the river side to witness the baptizing of five who had been won from darkness to light. Before going down into the water with Christ, Brother Lelacheur spoke to them through an interpreter, impressing upon their hearts and minds the solemnity of the step that they were taking. Praise God for this. On returning, Brother Reid, of Pekin, addressed us on the fundamental truths of salvation, after which in the name of Christ I spoke to the dear students a few words.

In the evening hour the word dropped like liquid fire upon our hearts, as our Superintendent again spoke to us.

Again, on Monday night, after a day's business for the Lord, we assembled, and besides the members there were a number of outside missionaries present. The theme for the hour was Prayer.

Our final evening was one of much liberty in the Spirit and where as many as possible took part. The service opened with a few words from the writer on the theme that we are reflectors, just the mirror which receives and throws back the image of Christ. It was, indeed, most inspiring to hear these young-saved Chinese speak for Jesus. As we listened to their words and looked into their shining faces, we seemed to see a little of the great possibilities that are ours in China.

Brother Lelacheur gave unto the students a loving farewell message, exhorting each one of them to be true till the coming of the Lord. The students, members and others, who were present, will long remember his presence among them and enjoy in their lives in the coming years greater liberty and joy in the Spirit as the fruits of his presence here. To God we give all the glory and go forth wondering what the showers will be, as the drops have already been so very big.

REPORT OF THE SOUTH CHINA CONFERENCE.

Held in Macao, March 24 to 26, 1897.

The members of the South China Conference, Christian and Missionary Alliance, in meeting assembled, send greeting: "Grace and peace be multiplied unto you

through the knowledge of God and of Jesus our Lord."—II. Pet. i. 2.

We extend to you this message, not merely as idle words, but send it praying that during the coming year you may have not only grace and peace or grace and peace added to your past experience, but that through a deeper knowledge of Him "who has given unto us all things" that pertain unto life and godliness, you may have grace and peace multiplied according to the Divine ratio.

As a Conference we praise God for the way in which He has made Himself known unto us during the past year.

The majority of our members have been kept in health, and the few who have been ill have been blessedly raised up by Jesus alone, without the use of remedies, thus leading us into a deeper knowledge of Himself.

We rejoice that during the year five new members have been added to our number, and we trust that more may be sent out during the coming one.

tions and we are looking to God for blessed results during the coming year.

We rejoice that God has again brought our loved and respected General Superintendent—Rev. D. W. Lelacheur—to us after so blessedly using him in the homeland, and for him we ask God's richest blessing as he so bravely presses on to the difficult work entrusted to him.

Our Conference has been one of marked unity and blessing, both in the business sessions and the study of the Word.

Now, brethren, "rejoice evermore," "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

C. H. Reeves, I. L. Hess, Agnes Cooney, Committee.

The members of the South China Christian and Missionary Alliance Mission in Conference assembled, express the following resolutions:

Resolved, That we do express to God thanksgiving and praise for so carefully guarding, definitely leading and blessedly

using our loved and honored General Superintendent, Rev. D. W. Lelacheur, during the months he has been absent from China.

Resolved, That we do further express our praise to God for bringing him back in health and in the fullness of the Spirit to lead us on in this great empire.

Resolved, That we do express to the Christian Missionary Alliance Board in New York our approval of and joy in the action they have taken in making our Superintendent their executive re-work in China and Japan.

Resolved, That a vote of thanks be

given Rev. D. W. Lelacheur for the help he has been to us in settling more definitely the matters of our Mission in South China and also in unfolding deeper truths from the Word of God during our Conference session.

Resolved, That we acknowledge God's goodness in restoring Brother Alexander O'Brien to health, and, if in His providence, our brother is returned to us, we will gladly welcome him again into our midst.

Be it further resolved, That a copy of these resolutions be sent respectively to the Christian and Missionary Alliance Board, to our General Superintendent, to Brother O'Brien, and a copy be spread on the minutes of this Conference by the Secretary.

(Signed) Agnes M. Cooney.
Secretary.



OUR BIBLE WOMEN IN SOUTH CHINA.

Then, too, we render grateful praise to God for the further opening of our objective province, viz., Kwang Sai. He has led us step by step and we now have within the province three fully established stations (one a woman's work); one station in which a house has been rented, but is not fully opened, and one strong station on the border of the province.

In regard to Ng Chau, the city which is to become a treaty port on the 5th of June next, we feel that God wrought very definitely, and we praise Him for giving us the lease of property in that city the last day of 1896. This was in answer to prayer that we might secure an opening before the old year closed, and also before the city was opened as a treaty port.

On the first day of the new year the first fruits of our work in the province were reaped at Tung Tsun Market.

There are earnest inquirers at the sta-

On Wednesday morning, March 24th, the Conference was opened by our Superintendent, Mr. Lelacheur, who gave a Bible reading, and then the regular business of the Conference was taken up and many reports made and resolutions passed involving the policy of the Southern China work.

The first day the following subjects were discussed: The membership of native church—probationers—baptism—amounts contributed—where to be placed—how received—all the different details about the reception of new members—pupils in schools—teachers—etc. Committees were appointed with a local Superintendent in Southern China and their different duties appointed to them.

The following appointments were then made:

Brother and Sister Hess in charge of the Home in Macao. The time of taking charge being left to the mutual agreement of Brother and Sister Hess and those now in charge. Permission is also granted to Brother and Sister Hess to make a trip with the young ladies—Miss Cooney and Miss Campbell—if, during the time of their absence, some of the other married couples belonging to this Conference can be at the coast so as to take charge of the Home during such absence.

Misses Campbell and Cooney as students in the Home. After a certain time of study and advancement in the language they shall take a trip. Time of said trip to depend somewhat on the amount of language they have attained. This trip shall be made with Bible women, or in company with a married couple, either foreign or native.

Brothers Howden and Christopherson to Lo Ting. Nothing is placed in their way in regard to making advance into Kwong Sai if such advance can be made without hindering the work in Lo Ting. It is also recommended that no new place shall be opened till there are workers to fill said opening.

Messrs. Fee and Landis to go to Kwai P'ing to open that city for the Society.

Dr. Glover and Mr. Jaffray to open Tung Un.

Misses Glover and Doner in charge of woman's work in Mg Chau. In case of Miss Glover's marriage the Local Superintendent may appoint one or two of the young ladies now in the Home studying to fill said vacancy.

Mr. and Mrs. Quick to Tung Tsun.

Mr. and Mrs. Reeves to Ng Chau. If it is thought best to have one of the young men now in Ng Chau stay with Mr. Reeves for a time, the same is granted.

The above are to be recognized as the stations of the different missionaries on the field till next Conference.

The few days spent together in these important duties, both in regard to the future of the Southern China Mission and the evangelization of that part of China, were the most profitable meetings ever held in our Mission, and all the missionaries went out into their future work praising God for this new and complete insight and inroad in God's way for the coming days.

Jewish Mission field.

Conducted by Rev. A. C. GAEBELEIN,

Superintendent of Jewish Department, 128 Second Street, New York City.

The Jewish ministers of this city recently discussed the approaching Zionist meeting to be held in Munich next August. They met at the instance of the Rev. Dr. H. Pereira Mendes and decided to present certain resolutions which they carefully drew up to a meeting of ministers, presidents of congregations and institutions and the chief organizations of Hebrews. These resolutions were re-submitted at that meeting, after discussion, to a committee consisting of the Revs. Dr. K. Kohler, H. Pereira Mendes, Mr. Isidor Straus, the Hon. M. S. Isaacs and C. L. Sulzberger. They finally came up at a second meeting at the rooms of the Spanish and Portuguese Congregation, Central Park West, and were passed. We quote a few of them:

Resolved, That we favor this or any other conference of any prominence being furnished for its guidance when desired with all possible statistics or other information as to the position of the Jews in America and the economical, social and political conditions which obtain in this country.

Resolved, That the colonization of Palestine and emigration to that country, within safe limitations, be endorsed, always provided that the consent of the Turkish government be obtained.

Dr. Pereira Mendes, the leading rabbi of the orthodox school in this city, said among other things: "The Jewish colonies flourish. The experiments have been wonderfully successful. The climate is good. The land is fertile. Most Hebrews, I among them, oppose a Zionist's suggestion to purchase Palestine. All leading Hebrews believe in a Jewish state in accord with prophecy. Some few Hebrews believe a Jewish state means all returning to Palestine. It does not. We are to be a nation of priests. How can we minister to the world without being in actual contact with the nations? Our mission is spiritual. It is to illustrate and preach the Bible by our lives."

What hopeful words these are coming in these last days from the lips of a learned rabbi, who but voices the sentiment of thousands and thousands of others! He is right. The land, according to prophecy, is not to be sold. The calling of his nation is not unknown to him, "a nation of priests." But Israel can only be a nation of priests, a nation of witnesses showing forth His praises, declaring His glory among the Gentiles, by the gift of the Holy Spirit. So far, Israel has been truly a curse among the Gentiles, but the time is now rapidly approaching when "in

Abraham's seed all nations of the earth will be blest." Oh, happy day of Israel's restoration and baptism with the Spirit, come soon! Israel's hope is the hope for this poor sin-laden world.

One fact stands out very prominently at this present time, viz.: that the Holy Spirit is continuing to enlist in Jewish work many earnest believers from among the Gentiles. There has been no time since Jesus left this earth when so many prayers were offered for His own people. And these prayers which are in these latter days given by God Himself will find their answer soon. Blessed is the man, woman or child who takes a loving attitude towards the despised Jews and prays and labors in their behalf. The smile of His approval, the approval of the Coming One, rests upon them.

Our work in Israel's behalf seems clear. We ought to and must continue to teach and preach by voice and pen to this coming people. They not only need it, but they are eagerly inquiring and accept gladly the word. As long as the Lord tarries, thousands and tens of thousands of leaflets, tracts and papers must be written, printed and scattered among the Jews of all land. The contents must be not only that Jesus is the Messiah, but also that He is coming and all prophecy is being fulfilled. For this we need the prayers and co-operation of all our friends and all friends of Israel. It has been and will be a work of faith, and as such we do not ask for means or make appeals for money, but trust Him who is able to give the increase.

The Jews in our city celebrated lately the feast Shavuoth corresponding with Pentecoste. It is held in commemoration of the giving of the law on Mount Sinai. From the prophets the third chapter of the prophet Habakkuk is being read, the vision of the glory of His coming. On the evening before the whole book of Ruth is read. One writer in a Jewish paper in this city acknowledged that the Christian people pay more attention and understand better the book of Ruth, than the Jews.

A tract for Jews ("Life From the Dead") in the English language is ready. It is excellent for the better class of Jews. Please send for it and enclose stamps.



GOD'S COMPENSATIONS.

By Rev. A. B. SIMPSON.

"As for me I had in mine heart to build an house of rest for the ark of the covenant of the Lord and for the footstool of our God, and had made ready for the building. But God said unto me, thou shalt not build an house for My name, because thou hast been a man of war and hast shed blood. And he said unto me, Solomon, thy son, he shall build my house and my courts; for I have chosen him to be my son and I will be his father." I Chron. xxviii. 2, 3 and 6, compared with II Samuel vii. 1-29.

There could be no stronger evidence of David's perfect loyalty to Jehovah as the theocratic king of Israel and of his true conception of the fact that he was but the representative of a Divine sovereignty, than the fact that as soon as he was established upon his throne his very first thought was to prepare for the removal of the ark to Jerusalem, and a little later for the erection of a splendid house for this sacred memorial of Jehovah's presence and covenant. Feeling quite ashamed of his own palatial residence while the ark of God remained under the shelter of curtains and tent poles, he sent for Nathan, the prophet, and announced to him his high purpose to build a temple for Jehovah a house for the ark of the covenant.

Nathan's first impulse was to encourage the king in his lofty intention, and he quickly answered without having consulted God, "Do all that is in thine heart, for the Lord is with thee." But a little later, when he had time to listen to Jehovah's counsel, the message was entirely changed and he was sent to David with instructions to say to him that he could not be permitted to build the temple which he had purposed, because his reign had been one of conflict and bloodshed. God accepted the will for the deed and announced to him that his favorite son, Solomon, whose name and reign were to be significant of peace, should be chosen for this high service and that God would give to David in compensation for the rejection of his proffered service, a covenant of blessing for the ages to come and would build him a house and make him the ancestor of a greater Son, who should inherit his throne and become at once his offspring and his Lord. At the same time David was to be permitted to co-operate in this great enterprise and to work with all his heart to provide the means and resources for its successful accomplishment afterwards by Solomon, his son.

All this is finely illustrative of several important principles in God's dealings with His people and several striking features in the character of David, and the whole incident is fraught with most important and spiritual lessons for us in our Christian life and service.

I. A HIGH AND HOLY PURPOSE.

"See now," exclaims David, "I dwell in a

house of cedar, but the ark of God dwelleth within curtains." How much this reveals of the deepest heart of the man of God.

How natural it is for us to think of our own houses and dwell either upon their lack or upon their luxury, but David felt quite ashamed to be so comfortably situated while the cause of his Lord seemed exposed to humiliation and reproach, and he longed to do something for the honor of God and for the extension of His kingdom.

God did not lay this upon David by an express command. He loves to have us think about His cause and plan for His glory and honor. How often do we think as David did? What proportion do our personal and family expenses bear to our sacrifices to the cause of our Redeemer? Could we but realize as we sit surrounded by comforts and luxuries the condition of the famishing millions for whom Christ poured out His richest blood and for whom our affluence and extravagance would purchase eternal salvation. How much ought we to realize the injustice and selfishness of our conduct and the light in which some day we will look upon our mis-spent lives. What must heaven think of the spectacle of this one city in a Christian land spending more in a single summer for pleasure yachts than all the missionary societies in the world will spend in two years to evangelize the heathen!

The surplus and waste which professing Christians are expending in absolutely needless indulgence, in extra buttons on their gloves, extra furniture in their homes, extra splendor in their equipage, extra houses for their residence in town and country, extra decorations on their churches, extra music in their choirs, these useless, wasteful things alone would be sufficient, if given to God, to evangelize the entire world in a decade of years.

This single question which David asked himself if pressed home to a hundred thousand consciences in Christian America would revolutionize our social life and our aggressive work for the salvation of men. It was the same question that Haggai asked the people of a later age, "Is it time for you, oh, ye, to dwell in your ceiled houses and this house lie waste? Now, therefore, thus saith the Lord of Hosts, consider your ways. Ye looked for much and, lo, it came to little and when ye brought it home I did blow upon it"—or, I blew it away (margin)—"because of mine house that is waste, and ye run every man unto his own house."

May not this be as truly said to-day as in the days of Haggai because of our financial panics and commercial depression, but when God does bless His people they spend it for themselves and care not for His suffering cause and the trust which He has committed to their hands to give the Gospel to all mankind. Is God first in all our expenditures and all our thoughts? You may have many debts but is your first debt always paid and are you careful to see that God gets His part no matter what else may fail? This is the test of loyalty and this is the secret of prosperity and blessing.

II. A KEEN DISAPPOINTMENT.

God declined David's proffered service. Lovingly and unreservedly was it offered, but God could not accept it and He sent His servant, Nathan, to say, "thou shalt not build an house for Me to dwell in." He said it very tenderly and with many promises of blessing and assurances of appreciation, but David had to relinquish his purpose and give up the task on which he had set his loving heart.

And so God sometimes declines our service and refuses the gift which we have proffered. Perhaps you offered your life for missionary service and He has not opened your way. Perhaps you have laid your child upon the altar of the Lord and He has not accepted your gift. Perhaps you have thought of some great project of beneficence or religion and God has held you back. Perhaps you planned some mighty work and threw all the strength of your being into it and God has not prospered it. Your plans have failed, your efforts have come to naught and you can see that it was not of God.

This is a very keen and painful experience, but it is an experience that is essential for the disciple of Christ to thoroughly learn. It is not enough that we be willing and anxious to work for God but the work itself must be of God. It must be God's man, in God's way, at God's time and according to God's plan. This is one of the deepest deaths that Christians are often called to die. Indeed, our work is unacceptable to God and useless to ourselves and others until it first has been bathed in the blood of Calvary and touched with the sign of crucifixion. It must cease to be our work and thus become His and His alone. We must learn to acquiesce to God's refusals and to believe where we cannot see that He has something better for us than the work we chose. To do this without losing time and becoming discouraged and morbid requires the very highest manifestation of the grace of God and the Spirit of Christ. To learn to wait without fretting, without petulance, without haste, is the perfection of discipline and the best preparation for effectual work. The order of service is, first, tarry; then, go.

III. A GRACIOUS COMPENSATION.

While God declined David's service He gave him the grandest compensation. "Thou shalt not build Me an house, but the Lord shall build thee an house." He turned the tables upon him effectually by saying you thought to do something for Me, but, instead, you must consent that I shall do something greater for thee. I am the sovereign of all worlds and the Lord of all resources. I need not your gifts, but I need those who can accept my gifts and receive my blessings in the magnanimous spirit in which I bestow.

And so God proceeded to give to David a series of covenant promises covering all the future and reaching down to the very throne of his glorious Seed—the great Messiah, who was to be the Son of David, the King of Israel.

The most critical examination of this prophetic chapter (II. Sam. vii.) leaves no

doubt that while immediately it refers to Solomon yet ultimately it reaches forward to the Lord Jesus Christ Himself. "He shall build an house for My Name and I shall establish the throne of his kingdom forever. I will be his Father and he shall be My Son." This cannot refer to Solomon primarily because his kingdom was not established forever but ended in failure. In Heb. i. 5 it is directly quoted as a Messianic prophecy relating to the Lord Jesus Christ exclusively.

But how can the words in II. Sam. vii. 14 be consistently applied to Christ? "If he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men; but My mercy shall not depart away from him." A critical study of this passage has furnished the answer and shown that it may be correctly translated, "if iniquity be imputed to Him," and we know that iniquity was imputed to the Lord Jesus Christ, for "He was made sin for us who knew no sin," and when so imputed to Him He was "chastened with the rod of men and with the stripes of the children of men," for "it pleased the Lord to bruise Him, and by His stripes we are healed." Still later in the chapter we reach even a higher point of Messianic fulfillment. In responding to this great promise of the Coming One, David answers, "Who am I, Oh, Lord, and what is my house that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, Oh, Lord, God, that Thou hast also spoken of Thy servant's house for a great while to come and of a Man of great estate," as the last clause of this verse may be more correctly interpreted. This Man of great estate of whom God had spoken was no other than the Lord Jesus Christ.

And so we see for our comfort and instruction that when God refuses our proffered service or our earnest prayer He has for us a compensation as precious as that He gave to David. In the first place it is a compensation through the Lord Jesus Christ. It is something in Him which He gives us. It is some deeper revelation, some fuller experience of His grace and love, which is worth all that we could ask or the world could give. Did He keep you back from some cherished plan or take from you some treasure of your affection? Beloved, it was that He might give you Jesus through it in some deeper way and make up to you with heavenly solace for the loss of earthly blessing.

Then, as in David's case, He gives you something "for a great while to come." He may refuse you some present gratification, but He lays up in store for you some eternal heritage of glory. Oh, if we could extend our vision and take in the far perspective we might be laying up every day some "treasure in the heavens which faileth not," and, out of life's disappointments we might be forging eternal gains. Do men wrong us? Let us look up and say, Lord, lay up for me some word of commendation at the throne. Do earthly fortunes fail us? Let us by the wand of faith transform the curse into a blessing and take instead the mansions and the thrones

which He has promised us by and by. Sometimes I have seen His children fail to receive even their believing prayers just now, but I have felt that God had answered these very prayers in some substantial form which was to meet them on the other side.

God's bonds are long-time ones and they all accumulate compound interest, and when the day of maturity comes we shall weep with wonder to see the meaning of His hundredfold.

IV. A WISE SUBSTITUTION.

While God refused the service that David proffered He appointed his son, Solomon, to perform the task. At the same time He gave a reason for this substitution which is deeply significant. He told David it was not fit for him to build the temple because his reign was associated with conflict and blood and that the temple was a symbol of the condition of peace and triumph where the battle was already fought and the throne of peace established forever. The symbol of David's reign was the shifting tabernacle of the wilderness, suggestive of change, conflict and trial. The temple, however, was significant of that future age when Christ shall reign in His millennial glory and sway the sceptre of a peaceful empire for a thousand years. Now, Solomon was a true type of all this and, therefore, it was his part to build that temple. This will explain why God often refuses to accept some of our services or to bless some of our plans. We are trying to build a temple here and accomplish a work which only belongs to the millennium.

When we set out to have a perfect church and an ideal society, when we expect to close all the saloons, convert all the heathen, put down all the wickedness and have some Utopia of perfect blessedness, we are anticipating the age, we are ahead of the times, we are trying to translate a season of conflict, sin and temptation, into a millennium that has not yet dawned and God will not bless these plans. Many of us have tried them and failed and come back to the realization that we are not building temples here or accomplishing any form of perfect work. We are simply quarrying stones out in the mountains and hewing timbers for a building that will be erected by-and-by when Christ Himself shall come and rear a temple for the millennial age. Let us be content to work at the rough materials, to see our ambitions dissolve and fail, and look forward to the "great while to come," which David saw, when all our hopes will be fulfilled and we shall dwell in a "city that hath foundations, whose builder and maker is God."

There was another reason suggested for God's refusal of David's proffered service. He intimated that He did not care very much about temples anyhow, and had been perfectly content to wander through the wilderness in shifting tents. What God wants is not splendid architectural palaces, but living temples of holy hearts in which He can dwell and rule. I do not believe a song would cease in heaven if all the splendid Gothic cathedrals in the world would be shaken to pieces by an earth-

quake to-morrow. God could let them all go rather than have a single saint defile the living temple of the Holy Ghost.

V. A BEAUTIFUL ACQUIESCENCE AND CO-OPERATION IN GOD'S PLAN.

David not only acquiesced in the Divine message but went to work with all his might to help to accomplish it, and labored as unselfishly for the temple that Solomon should build as if he himself had been entrusted with the entire task. During the remaining years of his reign he collected the prodigious sum of three thousand millions of dollars in money and materials and gave himself, of his own personal wealth, the magnificent contribution of over eighty millions of dollars for this work.

Nay, further, he devoted himself to prepare a service and ritual for the house of God that should be built with twenty-four corps of ministering priests, two hundred and eighty-eight leaders of song, a choir of four thousand voices, four thousand porters and twenty-four thousand Levites for the other offices of the service of the Lord. All this he left in perfect order for Solomon's administration, and he himself lent his splendid genius and inspired gift of poetry and music, leading sometimes the choral service with his own harp and voice with Divine enthusiasm.

Beloved, have we learned to take as much delight in God's work through the hand of another as when it bears the impress of our own personality? The only way to do this is by seeing no man in it, but recognizing it wholly as the work of God and remembering that the workers are His instruments subject to His authority, summoned and prepared at His sovereign will. No man is ready to say, "Here am I, Lord, send me," until he has first learned to say, "Lord, send by whom Thou wilt send."

Finally, let us learn from the spirit of David the spirit of large heartedness and magnanimity in the work of God. What a splendid spectacle! A king and a whole kingdom laying themselves out with all their resources to honor God and build a monument for His glory may well put to shame our pretensions of being a loyal Christian nation or even an honest church of Christ, while we are putting our billions into the enterprises of commerce and the armaments of war, and our paltry pennies are deemed sufficient to supply the resources for the evangelization of the world and the bringing in of the kingdom of the Lord Jesus Christ. Oh, how small, how shameful, how unworthy the spirit of modern Christianity!

God forgive us and lift up some voice that can penetrate to the selfish ear of trade and strike some blow that will shatter the coffers of religious selfishness and consecrate their treasures to build, not a temple of material masonry, but a house of spiritual stones of saved and sanctified men and women, a work which will fulfill the loving purpose for which He died, and give the knowledge of salvation to all the world that He Himself may come and build that greater temple of the new Jerusalem, of which Solomon's splendid edifice was only a transient type.

OUR SAVIOUR AND SANCTIFIER

CHRIST

FOR THE CHRISTIAN ALLIANCE.

THE FIRST FRUITS OF THE SPIRIT.

Rom. viii. 23.

"Ye shall count unto you from the . . . day that ye brought the sheaf of the wave-offering; seven sabbaths" (or weeks) "shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days" (a pentecost of days); "and ye shall . . . bring out of your habitations two wave loaves of two-tenths deal: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord." So ran the old law.

On the day of Pentecost, as the priests in the temple were performing this outward ceremonial, the essence of it—that which it had prefigured for so many centuries—was taking place in an upper room hard by. For when the day of Pentecost was fully come, they were all with one accord in one place, and they were all filled with the Holy Ghost. On that blessed day, the Lord Jesus, so to speak, entered the temple of His church, bearing with Him the firstfruits of that most holy and glorious Spirit, on whom His disciples were to live, as men live on the new bread of the harvest, till the angel messengers should summon them to the bridal feast. "We have," says the apostle, "the firstfruits of the Spirit."

But though as to the spirit we are thus lifted into glad union with the risen Jesus, we cannot forget that by our body we are still united to a world of vanity, sorrow and pain. "We ourselves groan within ourselves, waiting for the adoption of our body."

And the pain and groaning are not for ourselves alone, but are part of the universal suffering of the present age. "For we know that the whole creation groaneth and travaileth in pain together until now."

We have thus received the following conceptions:

I. The saint is set in a world of pain. It is a sad world. Full often has its aspect rent tender hearts with anguish and filled sensitive minds with doubt and questioning. There are the nameless wrongs which man inflicts upon his fellow, the mere recital of which is too terrible to read. A great statesman said the other day, that he often could not read down the page on which there was a recital of the horrors inflicted on the defenceless Armenians by the Turks. There are the terrors of storm and tempest, which steamers despair of

weathering and which carry devastation and wreckage all around the coast. There are the wrongs of the dumb animals that serve us so patiently. There are the horrors and inhumanities of our boasted civilization, of the public-house, the drunkard's home, the starvation of the unemployed. And even when we turn to nature, with its exquisite flowers and fruits, there is no flower without a freckle, no fruit without incipient decay. The trail of the serpent is in Paradise; the curse of the ground compels man to eat his bread with tears and earn it with the sweat of his brow. The creation was made subject to vanity—to failure and decay, and it is subject to it to-day.

The apostle goes back to the original of things, and says that this subjection was due to one who subjected it. Who is this? Some say it is the Lord Himself, who, in His inscrutable but holy will, bade physical evil correspond to the moral evil of His conscious fallen creatures, angels or men. And it is certainly true that the connection could not have been established apart from His appointment. Some affirm that it refers to Satan, who was God's appointed viceregent of all that was created, and who in his fall dragged down the whole realm which had been entrusted to his sovereignty. But surely it is more in keeping with the whole passage to suppose that man is here intended as the agent in subjecting nature to vanity. Inasmuch as his final glory will be a crisis of mysterious blessing and emancipation to the whole created universe, so that it will be delivered from the cancer of decay and admitted to an endless aeon of indissoluble life and splendor, it stands to reason that it is to his fall we must attribute the blight which has settled on the entire creation.

Nature has good reason to groan; but, thank God, hers are the groans of travail, the premonitors of birth; she is animated by a glorious hope. Her daily and yearly renewals are prophetic of the new creation, that shall not pass away. Each autumn as she sheds her leaves on the forest floor, as the higher platform of the coming year, she knows that some day she will have completed the foundation of the new age. Her name signifies that which is being born. Ever since she heard God's words to Adam, and assisted at the Lord's resurrection, she has been expectant of an approaching deliverance. She is subjected, in hope of being delivered from the bondage of corruption into the liberty of the children of God.

Still undoubtedly she groans and travails; and we in sympathy with her. So

closely are we related to nature by our physical body, that we are immediately affected by all the transitions through which she passes. Is she swept by storms?—they rock our biggest ships. Is she devastated by cyclones?—they affect our corn crops. Are her skies overcast?—our homes are shadowed. Does she shiver in an earthquake?—we are filled with panic. As babes are affected through their mother's milk, by all the emotions that agitate their mother's heart, so we and nature. The vanity and decay that smite her beauty have passed also into our bodies, and they are subject to disease, corruption, vanity and death. Not only nature, but ourselves also, though we have the firstfruits of the Spirit, even we groan within ourselves, because our salvation is far from complete, because we are subject to vanity and sin, because we are oppressed by the anguish and pain around.

II. The Spirit is set in our hearts. "We have the firstfruits of the Spirit." Pentecost was the feast of firstfruits. The bread which was offered on that day was the specimen of that on which Israel would feed until another harvest came round. And may we not infer that the blessed gift of the Holy Spirit on the day of Pentecost was to be the specimen of the blessed food on which God was prepared to feast His children until they ate bread in the heavenly kingdom. As the firstfruit loaves were not exceptional and phenomenal, but just sample loaves of the bulk, so the day of Pentecost was never intended to stand by itself like an illuminated initial letter in a missal of black letters, but only to be the pattern of what God was prepared to do and be in all after days. In this sense the first generation of believers might be said to have the firstfruits of the blessed stores of grace and joy and power which should constitute the fare of the church until the Lord should come. But there is a yet deeper significance in these inspiring words. The Spirit in our hearts is the sample, as it is the pledge, of the reality and blessedness of heaven.

There are days in the believer's life when his blood runs faster than usual. He sees visions, hears sounds, scents sweet odors of fragrance, touches the hand of the risen Lord. Whence do these blessed experiences come? Not from below; not from within, but from above. They are the movements of the Holy Spirit, which betray and certify the existence of the world of which Jesus spoke. At such times we need no further proof. As the grapes of Eschol, the pomegranates, figs and citrons proved to the travel-stained host that there had been no exaggeration in the description of Canaan as a land which flowed with milk and honey, and assured them of the reality of their destined inheritance; as the chips that floated past the bark which Columbus steered toward the new world, convinced his crew that land was not far away; as the wagons sent to convey the aged patriarch to Egypt, brought with them the certain evidence that the son whom he had mourned for dead was alive: so these blessed experiences in our hearts assure us that we have not followed skilfully devised chimeras and fables in de-

taching ourselves from the world around, and becoming pilgrims of the eternal and unseen.

But we may also look on these most rapid experiences as the specimen and sample of the blessedness which shall one day be ours. Now, they are in part; then in full; now, crossed and broken by earth's shadows; then, in unclouded noon; now, shallow as a ford, or the receding tide, then, pleasure shall be always in flood. In other words, what we are in fits and snatches and moments, we shall be always and forever. We not only know that there is a fair land not very far away, but we have eaten of its produce, we know something of its delights, we have received into our hearts some of its far more exceeding and eternal weight of glory. We suffer with the throes of the age around us, but we thrill with the pleasures of the age beyond us, to which every swing of the pendulum is bringing us.

III. Our hope is set on the future. "We are saved by hope." Our salvation is not complete, and cannot be, so long as this body is under the bondage of corruption. It is a hope; and this hope saves us—saves us from becoming conformed to the world around us, saves us from the tyranny of small worries and trials, saves us from being overwhelmed by the pressure of the world's agonies, saves us from being moved by the blasphemies and malice of our foes, saves us from a base surrender to despondency. "He that hath this hope in him purifieth himself even as He is pure."

For what do we hope? First, we look for that blessed hope, the glorious appearing of the great God, our Saviour Jesus Christ. Through the mists that hang heavily over the sea of time, we expect at any moment to see His barge emerge, and we shall be taken on board, to be forever with the Lord. The events that are happening around, like minute-guns, tell that He is nigh, even at the doors. What a hope is this! To see Him and be with Him; to be like Him; to be changed into His image; to share His glory and reign; to be beyond the reach of misunderstanding, misrepresentation, calumny and sin to feel that death has been swallowed up of life! Ah, this is worth waiting for; and the thought of it enables us to patiently endure.

Oh, blessed hope! with this elate,
Let not our hearts be desolate,
But strong in faith and patience wait—
Until He come.

We also hope for our adoption, that is, the redemption of our body. The apostle refers to the Roman custom which demanded that the patron of some lad, whom he had privately taken into his family, and proposed to treat as a son, should bring him into the market-place and publicly avow and adopt him. We are already the children of God by the new birth, but some day He will bring us forward before all worlds and confess us as His own, having changed the body of our humiliation into the likeness of the body of His glory, according to the working whereby He is able to subdue all things to Himself. This is the grace that is to be brought unto us at the revelation of Jesus Christ.

We also hope for the unveiling of the sons of God. Now, they are misunderstood and misjudged, but then they shall appear with Jesus in glory, their aims and motives, their sources of strength and endurance, their worth and beauty, made known and approved.

Whenever this takes place, nature shall be loosed from her chains and delivered from her long travail. Then the hills shall break into song and the trees of the fields shall clap their hands. The primeval curse shall be annulled. The new heavens and earth shall come and nature will forget her sorrow for joy that they are born into the universe of God.

In this hope we share, and therefore can bear with patience the strain and stress of suffering, the frowns and sneers of unbelief, the bitter aspect of the world. In patience, which combines submission and devotion, we wait till the fullness of the time shall bring the fullness of our redemption.

F B Meyer

SEVEN LITTLE MILESTONES.

Daily Messages for a Week.

By LOUISE SHEPARD.

SUNDAY.

THE DOVE LIFE.

"Be like the dove." Jer. xlviii. 28.

Much has been said about the "Lamb Life," but in all the Scriptures there is no such direct command to live this sweet life as there is in the above verse to live the *Dove Life*.

As one of the sides of this prism of the Christ Life, let us look at the dove spoken of for the first time in the Word of God, Gen. viii. 8, the first resurrection number of the chapter and the eighth, the resurrection verse. "He sent forth a dove from him." The dove must come from Him, no natural resolution, no self-effort can bring the dove life out of us, it is not there; but it is from Him, His nature, the Divine nature.

"The dove found no rest for the sole of her foot."

The dove does not find any satisfaction or home in this turbulent world. "Strangers and Pilgrims" is our label. We do not look for refuge here, He is our refuge. We do not look for a comfortable time here, we return to Him for rest, as did the snowy messenger. He takes us to Himself each time returning from our mission to the world.

"The dove came in to him in the evening, and, lo, in her mouth was an olive leaf."

Yes, dear friends, the evening of the world's day is drawing to a close, when we shall, like the dove, find the tokens of the reign of the Prince of Peace on this earth and with Him reign a thousand years.

The dove was the first to find the olive leaf. Shall we be of the first to meet Him? Let us then live the Dove Life.

MONDAY.

UNREST.

"Full of Stirs." Ps. xxii. 2.

This is the way that Isaiah speaks of the city of Jewry because of the invasion of the Persians.

How our peace is troubled when the enemy gets in!

You may be sure that some enemy in thought or word or deed has entered your heart when you begin to be full of "stirs," unrestful, nervous, not able to stay long in any position or any place. Often the unconscious postures of the body will tell the brain and heart that something is wrong.

How to keep the enemy out is the secret of a life of peace. One word from His book may help you: "They shall speak with the enemies in the gate" (Psalm cxxvii. 5). There is no need to invite them to your house to tell them you do not care to entertain them; the better way is not to let them pass the gate of your reasoning thought, murmuring lips, listening ear or glancing eye.

It is blessed to notice that the marginal reading is that "they shall subdue their enemies at the gate." The enemy is quickly routed if you keep him outside, and the quiet refusal to recognize, by thought or act, any enemy of the peace of God, will result in keeping him not only at the gate but subdued forever.

TUESDAY.

THE WALLS.

"Our brethren have discouraged our heart, saying, the cities are great and walled up to heaven." Deut. i. 28.

"Hear, O, Israel: thou art to pass over Jordan this day to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven." Deut. ix. 1.

If the children of Israel had only heard aright, not with discouraged hearts and with the downward look, they would never have murmured and gone back; for their brethren said and Moses said, "These cities are walled (only) up to heaven," not past the heaven, only up to it. Do you hear, dear friend, that, impossibility as it so seems to you, is only an impossibility with you and a glorious possibility to the God of the heavens.

There is always a way of escape in every temptation—the upward way, the way of heaven.

Is He not able for your heart? Yes, through Him we can leap over any wall; even if it is as high as the heavens, it can't be any higher, and if we will mount with Jesus into the heavenlies, every difficulty will be surmounted.

Remember, they are walls only "up to heaven."

WEDNESDAY.

FARTHER ON.

"He went a little farther." Matt. xxvi. 39.

This phrase might almost be taken for the motto expressing the life of Christ while on earth.

1. "He went farther in His birth" than any man who was ever born. He went

from the height of heaven even to the depths of hell; for this life brought Him no comfort, no honor of men, and it took all from Him, even to His life. Does our birth do that? We are born in sin and then by His atonement, which goes farther than our sins can reach, we are lifted up to be one with Him.

2. "He went a little farther" in His life. What examples of sacrificing love, not only for His friends, but for His enemies! We can love those who are kind to us, but do we love as He did, even to the giving of life for all our enemies? He went farther. We might say we were never called upon to sacrifice our physical life for men. True, but you are called upon each day to sacrifice things which make up life to you—your will and wish about yourself and your plans—your comfort to make others happier, your luxuries, nay, your necessities to help your enemy. Can we go a little farther with Him in this life of self-sacrifice?

3. "He went a little farther" in His resurrection. Can we dare to follow Him in that heavenly flight, when, with the life of eternal ages pulsating through that body, He rose above the earth and all earthly things, and lives forever in the heavenlies waiting till His enemies be made His footstool? Yes, dear friend, we can press farther on, and with Him be resurrected to a new life which will take us above the mists of doubt that envelop the earth, and above the stings of the vipers that crawl upon it. So above everything of the old life and the old earth, to be with Him in the heavenlies.

Let not this word discourage you, dear friend, that, "He went a little farther." Let us to-day go still "a little farther" with Him, putting our hands in His, let Him lead you out and on into all His perfect will.

THURSDAY.

MESSAGES.

"It is a pleasant thing if thou keep them within thee; they shall minimal be fitted in thy lips." Prov. xxii. 18.

This message is to you, dear Christian workers, you who are called so often at a moment's warning to speak of your Master, or to you, dear minister of Christ, standing Sabbath after Sabbath in your pulpit, speaking to the same congregation. Have you not felt many times the utter dryness of your thought and said to yourself: "I have no message, they have heard it all so often."

Our text gives the secret of being able to "speak a word" always in season, and "that thou mightest answer the words of truth to them that send unto thee" (verse 21).

"Keep them within thee." Have the word of God abiding in thy life. Have the Spirit living out the truth in your everyday life—then the old words will glow with a new light and the oft-repeated texts sound forth with a new meaning.

Let the truth be living truth and lived-out truth, then will it become life to those that hear.

FRIDAY.

A BLESSING.

"A blessing is in it." Isa. lxi. 8.

How many little stings are taken out of each day by finding the sweet kernel within every rough husk! David said, "I had fainted unless I had believed," and many times when the hard and heartbreaking circumstances come, let us look, not at the unripe and sour grapes in the cluster, but at the drop of new wine in the one grape, or even that in time the warm kiss of the sun will bring the sweetness out of it all. To an obedient child of God nothing can come but which will bring joy and has hidden in it a blessing.

Take the honey from the bee, never mind the sting.

Take the fragrance from the rose, not the thorns that cling.

Mark the brightness of the sky, not the little cloud.

Think of loving acts once done, not of those so proud.

SATURDAY.

RE-KINDLE.

"Stir up the gift of God which is in thee." II Tim. i. 6.

The words "stir up" literally mean to "re-ignite."

This morning as you rise does it seem as if your heart were cold and had not the same glow as when you retired? Or, as you sit down this twilight hour, after the day's work is done, and look up to your Father's face, does it seem dark or clouded? May this verse come to you now in the Holy Ghost! Do not let the enemy make you doubt for a moment that you have the Holy Spirit. If you ever opened your heart to Him, He came in; but it may be you are limiting Him. Fire will only burn brightly or be kindled, if there is a draught of pure air.

So, perhaps, dear friend, the fire of the Holy Spirit has not been bright in your heart because you have not opened the door of your lips to give to some sad and sorrowing soul words of His comfort. You can only re-ignite a fire by getting rid first of the old refuse ashes and clinkers.

In your heart, is the fire dying because of your holding to old and dead experiences, or because of some ugly clinker of doubt, or fear of man, or unkind feeling, or dislike to some one?

Dear friend, the whole grate must be dumped before God can re-ignite a holy fire in your heart.

Another way to make the fire burn is to add fresh fuel. The fuel for the Holy Ghost is found in the Word of God.

Have you neglected to read your Bible? It is only by appropriating the words of our Lord that the Holy Spirit can make us to be a burning and a shining light.

Re-ignite the blessed fire and then keep the draught of heavenly service open, shake out the old ashes of past things, good or bad, put on the precious light and life-giving lumps of His Word, and you will have your heart an altar upon which the fire never dies.

JESUS CHRIST OUR LORD.

By Mrs. E. L. MOFFATT.

In the first chapter of the first epistle of Paul to the Corinthians, he speaks tenderly of "the name of Jesus Christ our Lord."

Whoever has advanced far enough in his growth in grace to know assuredly that he has personal union with Jesus Christ, (knows that this union is but the first part of his new consciousness of this new life, the complete union with the Father's children everywhere, through fellowship with His Son.

If those suddenly called to lay away the loved ones, fallen asleep in Jesus, would cease looking toward the graves of their dead, and remember that they, and we, are joined alive to Him who is our Life, instantly the sweetest peace and fullest sense of life, would infill the soul; and the companionship which had seemed for awhile so pitifully broken in upon, in Christ would be quietly, perfectly unbrokenly resumed; and our union, all the more delightful and blessed, because of His victory in us over the darkness which was but for a moment.

It is a good thing for the Christian to accustom himself to associating Jesus Christ, in his own mind, with some one name which shall represent His character, His power, and His willingness to be, a present help to the entire needs of the entire man. To know there is a power behind the throne to whom man may, in confidence, appeal, in case he should ever need a helper, may comfort and uphold a few among the many of the Father's children gone astray. He who knows his own utter incapacity in governing his own rebellious spirit, but is perfectly willing to give over the control of himself and all that he has, to some one at hand, He will unerringly decide rightly for him, in everything pertaining to this life, as well as that which is to come. The only point wherein is likely to come a disagreement is the one vital to himself—that point where the fleshly nature fights, till it is crucified or wins—the point of contact of personal union between the Lord Jesus and the man himself—the overshadowing of the Highest.

It is absolutely essential to a man in giving over the control of his whole being to the authority of Jesus Christ that he should fully realize that Jesus Christ is a Person, and rules first, last, and all the time, by virtue of His personality, and in His own Person. He is, therefore, not "some one," but the one; the only begotten of the Father, full of grace and truth.

John i. He is the life-bringer; and, by reason of His perfect obedience to the everlasting will of the Father, He is our life-giver.

It was beloved Dr. Gordon who, by word and glorious example in many and all ways called Christians into being mindful that the believers union is with Him who is, and who was, and who is to come.

Rev. i. The one conception of Jesus Christ as he walked the earth during His thirty-three years; having the fashion of a man; made in the likeness of men, will never satisfy the soul; will never satisfy the great Heart of God's Son, which is yet throbbing forth God's grace for all who will receive Him.

Does any Christian presume to think he can be a follower of Jesus, and receive this crown of life, without rendering a faithfulness unto death? Be not deceived. As Jesus Christ was put to death in the flesh, and quickened in the Spirit, even so must every follower of His have received this heavenly life, to be out-worked in himself, before he can count the things which are seen as though they were not; and beheld of the things which are not seen, as though they had come to pass.

In this walk of faith it is well to beware of the fault of holding back from the possession of our riches of grace, which are in Christ Jesus, by resisting the Spirit. The Spirit evermore seeks to lead the Christian out of all yesterdays, and even the todays, by taking him forth, by faith, into the things which are to come.

True enough, it is written, "Take no anxious thought for the morrow, for the morrow shall care for the things of itself." The beautiful lilies of the field, whose glories we are told to consider, give no thought, anxious or otherwise, to the coming or going of the wind or rain. They unconsciously and spontaneously answer the ends and the beginnings of their lily-life by abiding in that which serves their growth, death and resurrection. Who that is possessor of some beautiful lily does not often forget the beautiful bloom of the present, by reaching forth unto that which is to appear? As the present flower pushes its lovely head upward from roots hidden out of sight, it gathers slowly and all the while just that exact something which, far later on, will reproduce again, and possibly more gloriously, the fragrant, living beauty, surpassing the things temporal—Solomon and all his glory.

Yes, indeed! the Christians song is a song of faith, beautiful to eye and ear. When can we better learn to sing it than during our pilgrim journey toward the city which hath the foundations? Beauty for ashes, the oil of joy for mourning, and the garment of Praise for the spirit of heaviness. This is indeed He of whom Moses and the Prophets did write, "Jesus Christ our Lord!"



HEALING IN JESUS.

By Mrs. E. BISDEN, TORONTO, CANADA.

For the comfort and encouragement of God's suffering children I want to give my testimony of how God touched my weak lungs and diseased heart, instantly making me well and strong, and fitting me for His service in a very humble way, yet in His way.

For ten years I suffered with severe pains in the side and chest from heart trouble, and was unable to get rest day or night. With every cold I got such a terrible cough that my friends were in constant fear of my dying during the paroxysms, which would last two hours each time. Medicines of all kinds had no effect whatever, and I seemed to be doomed to go down to the grave.

One spoke to me of healing in Jesus, but I did not understand it and I feared to get in the way of God's will. Query: Why then did I take remedies? I was finally persuaded on to go down before God in prayer and ask Him to show me His will in the matter. But I had not got to the end of one short sentence when the witness was given and a voice said to me, "I will heal you." I ceased praying to praise, all pain, all cough, all weariness gone in one short minute of time. Not for years had I been strong enough to converse with others without the greatest weariness and pain; my voice so weak, my pain so great.

Not for four years had I done a washing, but I got down before God and told Him I had three weeks' washing then, and He had promised to give me strength to do necessary work. I was healed and I expected to do it. I did it joyfully, free from pain or fatigue. Walked over a half mile to a meeting, sang and talked and prayed till half past ten, came home feeling as fresh as I did in the morning and full of joy. And for five years from that time I never had the least bit of cough, then I had three days instead of three months, which was the usual length of time it had before lasted.

Just for a moment, when that terrible cough one evening was tearing my chest so, did I think of turpentine and hot flannel. But I said, "No, if I die, I will die trusting God." And I claimed deliverance

in Jesus' name, and in three days not a symptom remained.

Now, at the end of thirteen years I am well and strong, as two physicians in the city can testify who have thoroughly examined my lungs, not, however, at my request or because I was ill, but officially. And for ten years now I have taken no medicine of any kind. When sick the Great Physician healed me, blessed His name.

Just a few words to show how God takes even our mistakes and turns them into fullness of blessing to ourselves and those around us:

Some weeks ago I wrote a short report of the work in Toronto, and in some way or other I was misunderstood, understood to say I was President of the Christian Alliance branch here, which is our dear Sister Salmon's office. I was only President of a humble little work at No. 564 Parliament street. I feel very bad and much annoyed when I read the mistake. But through that a dear sister in the Lord in California, seeing my name, sent me some helpful, blessed tracts, just what we need at present, just what I needed, and sent me a tender, loving letter, requesting us here to visit her sister, who is a stranger in our city and longing for the fullness of blessing.

I wept as I received and read those precious messages which bespoke my Father's love, guidance and care for His children. I had been unnecessarily unsettled and troubled about the report, but God was managing better than I ever even dared to hope. Oh, beloved, not a sparrow falls without His notice. I have been passing through deep waters of sorrow in my home, and have been much troubled about those who are enemies of the cross of Christ; those who are dishonoring Him and deceiving their own souls, but God says, Leave it all with Me, "Let not your heart be troubled."

The work in Toronto is prospering. Never was it in a better condition. It is our great privilege to have with us a man "full of faith and the Holy Ghost," Elder Raymond, who is and will be the means of helping to stir the city for God on the line of healing and anointing of the Holy Ghost. Souls are daily being healed and filled with power by the laying on of holy hands and prayers. It is to us who wait the second advent really like unto the "days of the Son of Man" on earth. Oh, for pen and power to describe what we see every day! The work in Bethany Chapel under Pastor Salmon is in a wonderful manner progressing. To God's glory we write it. "Peace be within her walls."



SIX THOUSAND YEARS OF THE WORLD.

By J. B. DIMBLEBY.

Concerning the 6,000 years of the world, those chronologists who, by working without astronomical measurements, say that 6,000 years are completed in our 1896, greatly err, because, if such were the case, the last transit of the planet Venus would not have occurred in 1882, but in 1782, and present eclipses would be three months later in the year, through which they proceed in the course of 649 years (see *All Past Time*).

Although the 1290 years of Dan. xii. 11 are necessarily included in the Jewish seven times, or 2520 years, yet the 1335 years are not. They form part of the period having its commencement with the Gentile times in 3376. Indeed, it is clear that both periods are mentioned to notify the completion of two events, first, the end of the Jewish times; and, secondly, the completion of the 6,000 years of the age of the world, as follows:

3376
1290
1335
—
6001

But observe, 6,001 is the first day of that year. The age of the world is computed in the same way as the age of a man. No man is thirty years old till he comes to the first day of his thirty-first year. Hence the words: "Cometh to the 1335 days."

I must also add that the great prophecies of Scripture have a most remarkable feature by ending as they began, that is to say, they end on the same year of the solar cycle, same month, same date of the month and same day of the week on which they began. Yea, more, for they end when the eclipses are of the same character, and by this we see that He who directs and controls the orbs of heaven is the author of prophecies!

There are, indeed, a great number of splendid new facts to be obtained from Scripture when it is properly treated, and I am sure that the unlearned men who deny the truth of the Pentateuch and other historical portions of Scripture—I regret that many of them are clergymen—would be filled with admiration rather than doubt if they were shown, as they

ought to have been shown at college, that the Bible is unsurpassed for its precision respecting astronomical and scientific time, and that to challenge Biblical time or history—and I would specially mention the records of creation and the flood—is to challenge and mock at the movements of all the planetary bodies and the eternal laws under which we live. Had the system of time at our observatories been based on natural years and their number that which has been formed by the earth, instead of those which Parliaments give us, Scripture would have been understood and a host of erroneous translations would not have appeared. The Royal Geographical Society settles all distances and localities by latitudes and longitudes obtained by celestial observations and measurements, and until we treat time in the same way, the records of Scripture will be unknown. Gen. i. is a point of time from which all eclipses and transits work with precision, and are now tabulated, bringing them down to those now seen, and supplies us with momentous evidences of "the beginning" of the present motions of the earth and moon. These evidences show that the earth did not turn on its axis in less than 365 days before creation, and had no obliquity of its axis for producing seasons, and that on the "fourth day," which the eclipses of that year show was Wednesday, the sun was "set" on the equinoctial colure, where we now find it on the fourth day of every solar year, Sept. 23d. Ignorance of these scientific facts of Gen. i. has led many geologists into error, and had the revisers, when they gave us a new Bible, been equal to their work and purged it from the pagan rubbish in which men have entombed it, then no sceptic could have laid a finger on it, and all Christians would have seen that the Sacred Text is an inspired book from the first word to the last—true and simple in all its years and dates—and that "the voice that rolls the stars along spake all the promises."

Respecting the second advent, concerning which so many letters reach me, some men remark that the Lord said, "Of that day and hour knoweth no man." The Greek does not really say this. The words are, "Concerning that day and hour," which may refer more to the incidents connected with the Lord's coming than the time. At the period when the words were spoken some of the incidents may have been left an open question, for in some way the administration of the Divine government is in several parts of Scripture contingent on the actions and character of mankind. The repentance of Nineveh is sufficiently conclusive on this point. But I would grant the interpretation. We do not know the day or hour. More than this we do not know the month;

we know not the year. But we well understand the period, because in Dan. vii. 13 it is definitely stated in words of great sublimity. We are told that the Son of Man comes when the Ancient of Days—when the Everlasting Father—comes into the mid-heavens, or as He came when the law was delivered on the heights of Sinai. It therefore appears that the coming of the Lord Jesus Christ must be shortly before or soon after the commencement of the thirty years from 1898½ to 1928½. We know this because the Ancient of Days comes before the little horn ceases to prevail. We are also told that the Jews will be converted at the end of the Gentile times (Rom. xi. 25) and they will not be placed in their own land till after the resurrection (compare Ez. xxxvii. 12, 14 with Dan. xii. 1, 2, which are important passages of instruction). We also know that the first or holy resurrection takes place when the Lord comes (I. Thes. iv. 14-16 and I. Cor. xv. 51, 52). So that whilst on one hand we must avoid supposition, we must not rush to the opposite extreme by ignoring what is written, otherwise Scripture has no meaning at all. There is a statement made in Dan. xii. 10 respecting our knowledge of the great prophecies at the time of the end, and we must not overlook it. We are told that "the wise shall understand." This is written to encourage our study and to impress our minds with the fact that prophecies are written to convince us that the Scriptures are inspired.

The book of Revelation is a narration of what will occur in the thirty years I have stated. Chap. iv. is similar to Dan. vii., but the coming history actually begins with chap. vii. by sealing 144,000 Jews, who, as the chosen race, will again be the representatives of the salvation of the world, all Christians, resurrected and glorified, are the multitude which no man could number. They have ascended to meet the Lord in the air, or mid-heavens, where both St. Paul and Daniel (vii. 13) says the Sons of Man will be to receive them.

This, then, is the lesson which investigation of Scripture and the science of time reveals. We may expect that all civil governments and "isms" will be overturned in six years hence (I write these lines in January, 1892), and that Divine authority will follow. We must also expect that most of the righteous persons now living will never see death. Christians have now not long to labor and warn the disobedient. Soon we shall hear the shout of archangels and the booming trumpets which will herald the presence of the Son of the Living God. Events will transpire rapidly one after the other, and they are so near that even men far advanced in years may expect to see the beginning of the grand climax of the plan of redemption. But although some may close their eyes in death before the Prince of Life appears, yet their bones, like those of Joseph, will not have turned to dust before the deliverance. Shortly, the righteous departed will be back again—yes, back again—for "those that sleep in Jesus, God will bring with H'm."

THE Christian and Missionary ALLIANCE.

PUBLISHED AT NYACK, N. Y.

Designed as a cheap and popular illustrated Channel for the fellowship and co-operation of all who believe in the Gospel of full salvation and long, labor and pray for the evangelization of the world.

The Christian and Missionary Alliance is published every Friday. The subscription price is \$1.50 per year, payable in advance.

All Ordained Ministers of the Gospel will be credited with a year's subscription on sending one dollar.

Any Person wishing to send the ALLIANCE to any missionary abroad can do so by remitting us one dollar and the foreign postage, which usually is fifty cents, to all places within the postal code.

Clubs of Four persons can have the ALLIANCE for one year for five dollars, but the four names with the money must be all sent at once.

Clubs of Ten can have the ALLIANCE for one year for one dollar each, but all the names with the money must be sent at one time to save the trouble and confusion of extra bookkeeping. Papers will, of course, be mailed separately.

Subscribers in Europe, China, Japan and India will please add fifty cents for special postage. For South Africa, \$2.50; for Australia, \$1.

Subscriptions may commence with any issue and will be continued until ordered discontinued.

Change of Address.—Always give both your old and your new address when you ask us to change your address.

The Name of the Town and the State you live in should always follow your own name when writing to this office. We cannot find your name on our books unless this is done.

ENTERED AS SECOND CLASS MATTER IN THE POST-OFFICE IN NYACK, N. Y.



THE WORLD IS PAYING DURING THIS week a well-earned tribute to her gracious Majesty, Queen Victoria, who has out-reigned all the sovereigns of Great Britain, and whose long public career of two generations has been unclouded in its bright and beautiful record of the highest personal qualities as a woman and the most signal prosperity as a queen. With the kindest good will the highest representatives of all the leading governments of the world have gathered to offer her the cordial tribute of their respect and regard, while her own subjects and the representatives of her vast colonial empire have gathered from a circle on which the sun never sets to place upon her brow the nobler crown of their patriotic love and prayerful blessing. The Jubilee happily began not with the pageant of human grandeur but with a humble, holy Sabbath and service of worship at the feet of the King of kings. God grant that it may end with His approval and blessing. One of the most beautiful features of the occasion was the cordial greeting given by the Queen to the representative of the United States and the touching words not soon to be forgotten in which she referred to "the great nation of our kinsmen." God grant that these ties of kinship shall never be forgotten.

HOW VERY MUCH CHRISTIAN ENERGY, thought and money are wasted on things which the Master has but little interest in and which at the best come far short of the highest will of God. Talking lately with a prominent Christian worker, who has labored for more than a generation with great ability and success in benevolent work, but who is now worn and weary with the distractions and cares of a difficult enterprise which seems to be threatened with failure, we could not help feeling the deepest regret that that noble intellect and influential life were not occupied wholly in something higher than even humanitarian work, and we could scarcely resist the feeling that God was allowing even a good work to be threatened with failure that He might lift the worker into His best thought and plan, not merely to do a little good and assuage some of the temporal sufferings of humanity, but to accomplish the real purpose for which Christ died, namely, to gather out of the world a people for His name and then to prepare the way for His kingdom and His benignant reign, which will assuage the sorrows of humanity, which we never can, and right all earthly wrongs under the beneficent sway of His millennial kingdom. Most of our difficulties in trusting God and working for Him would pass away if we could fully enter into our Master's thought and plan and cease from wasting our lives on good but secondary things.

ANOTHER OF THE PUBLIC EVENTS WHICH has most signally marked the passing days is the signing of a treaty of annexation between the Government of the United States and an official representative from the Hawaiian Islands. This has been long pending and seems to be a wise and happy consummation. As we left the shores of these beautiful islands four years ago we were obliged to express in these columns our strong conviction that the ties of an inalienable kinship had already been formed between these people and this country. The affection and devotion with which they bailed even a passing American ship seemed to be a family separation. All the natural affiliations of the leading citizens of Hawaii are inevitably with the United States. We trust that full consideration will be given to the rights of Japan, but that nothing may hinder the complete and happy realization of the union which has been initiated and that it may lead to the higher advancement in every sense of these beautiful jewels of the mid-Pacific, which form the natural link between the western world and the great Orient.

IT IS WITH DEEP SORROW THAT WE ARE called upon again to report the calling away from their earthly labors of three of our most beloved Soudan missionaries, namely, Messrs. Hill, Walker and Wendell. We shall hope to give full particulars in an early number of the closing scenes of

their lives. One's heart grows very sad to follow this tale of sacrifice and death in the dark Soudan. But our brothers on the field who are standing face to face with danger and death write no faltering word, but as they brush away the tear of bereavement they bravely write to us, as dear Brother Kingman has done, to stand by them, help them and fill up the ranks with new workers. The workers pass but the work goes on. Our dear Brother Kingman writes us in the most cheering way about the progress of the work, and especially of the successful opening of a new road to the interior which will reduce the cost of transportation five hundred per cent. Let us help our dear brethren by stronger sympathy, prayer and helpful co-operation.

THE NEW BERACHAH HOME AT NYACK Heights has settled down to steady work. The present accommodations are already well occupied. The proposed annex is already under way and will add between thirty and forty rooms to the Home and be ready before the end of July. Miss Lindemberger, with a full staff of workers, is in charge of the Home and will be glad to receive communications from any who desire to spend a few days at this desirable place of rest. Dr. George B. Peck, of Boston, is spending his summer at the Home and giving his time fully to the work of helping the hungry hearts and suffering bodies that gather there. Mr. Simpson will hold a service in the Home when not absent at conventions on Thursday afternoons at 2:30. Meetings are held at the same hour daily and conducted by Dr. Peck, Miss Draper and others, and a service is held regularly every Sunday morning at 11 o'clock, to which all in the vicinity are welcome.

THE SUMMER CONVENTIONS OF THE Christian and Missionary Alliance will be held as follows: New York State Convention, Tully Lake, Saturday, July 26th to Sunday, July 4th; the Pennsylvania State Convention at Williamsport, Pa., Saturday, July 10th to Sunday, July 18th; Old Orchard Convention, Old Orchard Beach, Me., Wednesday, July 28th to Sunday, August 8th; Beulah Park Convention, Beulah Park, near Cleveland, Ohio, Sunday, August 8th to Sunday, August 22d; Nyack Heights Convention at South Nyack, Sunday, August 29th to Sunday, September 12th.

DIRECTORY FOR CORRESPONDENCE.

All Communications for the Editors of the CHRISTIAN AND MISSIONARY ALLIANCE, articles for publication, etc., should be addressed "Editors of the Christian and Missionary Alliance Nyack, N. Y."

All Communications for the Advertising Department, advertising copy, etc., should be sent to E. C. Vick, 692 Eighth Avenue, New York.

Subscriptions, Discontinuances, Changes of Address, etc., should be sent to Publishers' Agents, 692 Eighth Avenue, New York.

Orders for Books, Tracts, and All Communications respecting the literature of the Alliance, should be sent to the Christian Alliance Publishing Co., 252 West 42nd Street, New York.

All Communications for Rev. A. B. Simpson personally should be sent to 692 Eighth Ave., New York.



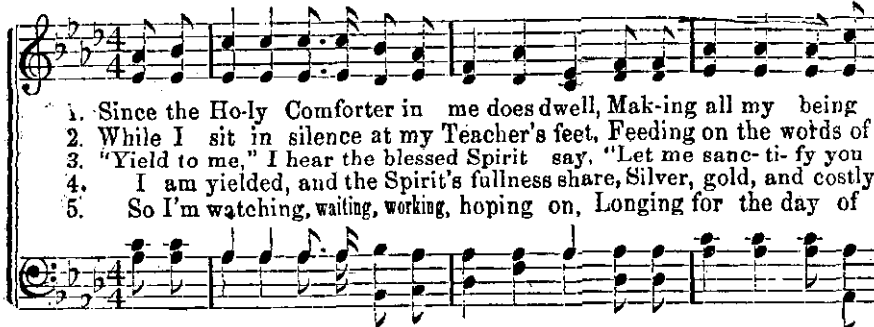
SONGS OF THE FOUR FOLD GOSPEL

"Sir, we would see Jesus."—Jno. xii, 21.

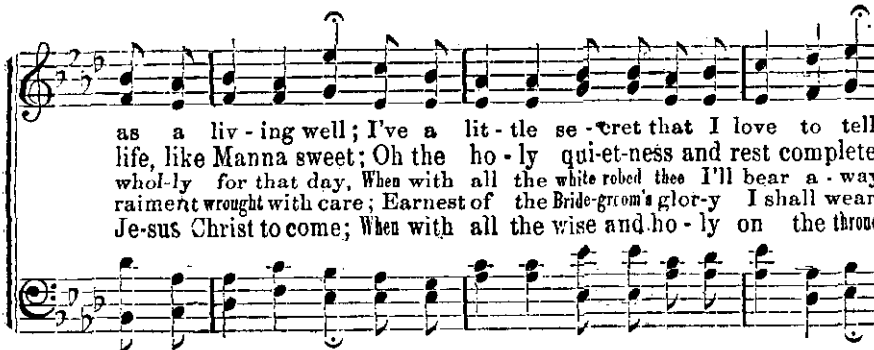
BLESSED JESUS.

REV. D. W. KERR.

MRS. D. W. KERR.
ARR. by D. W. MYLAND.

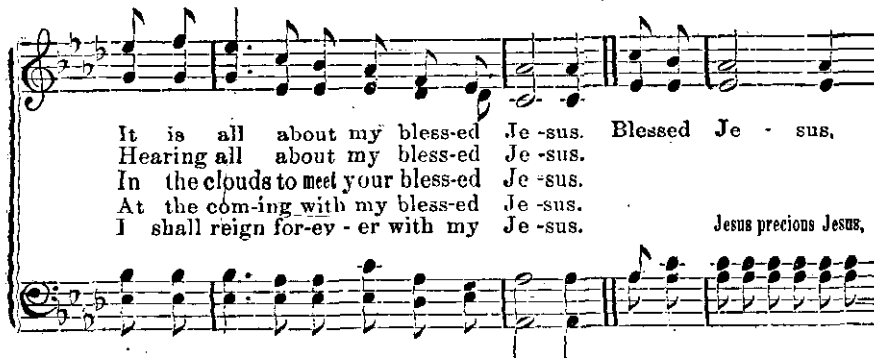


1. Since the Ho-ly Comforter in me does dwell, Mak-ing all my being
2. While I sit in silence at my Teacher's feet, Feeding on the words of
3. "Yield to me," I hear the blessed Spirit say, "Let me sanc-ti-fy you
4. I am yielded, and the Spirit's fullness share, Silver, gold, and costly
5. So I'm watching, waiting, working, hoping on, Longing for the day of

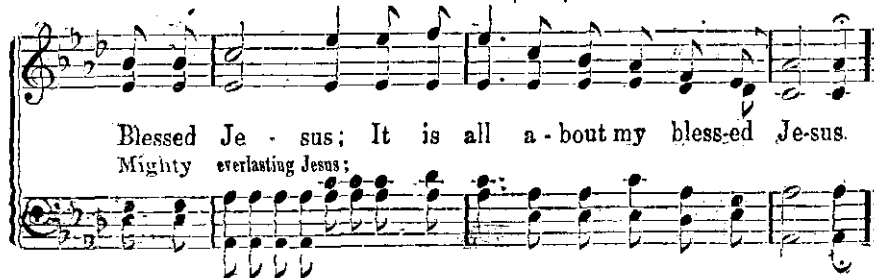


as a liv-ing well; I've a lit-tle se-cret that I love to tell,
life, like Manna sweet; Oh the ho-ly qui-et-ness and rest complete,
whol-ly for that day, When with all the white robed thee I'll bear a-way
raiment wrought with care; Earnest of the Bride-groom's glor-y I shall wear,
Je-sus Christ to come; When with all the wise and ho-ly on the throne,

REFRAIN.



It is all about my bless-ed Je-sus. Blessed Je - sus,
Hearing all about my bless-ed Je-sus.
In the clouds to meet your bless-ed Je-sus.
At the com-ing with my bless-ed Je-sus.
I shall reign for-ev-er with my Je-sus. Jesus precious Jesus,



Blessed Je - sus; It is all a-bout my bless-ed Je-sus.
Mighty everlasting Jesus;

And strong, in the strength of the "Mighty One,"
Have you died to self? Are you dead to sin,
And alive to God, through the "Christ who died
For thee the death of the crucified?

Has He charmed your life with His wondrous love,
And commanded the turbulent waves, "Be still?"
Has He calmed the tumult within your breast,
And controlled your heart, to obey His will?
Does He soothe your sorrows and chase your fears,
And shoulder your burdens, and wipe your tears?

Has He stilled your life, do you know His voice?
Does the "Presence Divine" your soul in-spire?
Your inmost thoughts has He linked with His,
And touched your lips with the living fire?
And shattered your idols to make Him room
In your heart to abide as His permanent home?

Has He touched your soul with a Master's touch,
And finished the work He Himself began?
And taken your life so broken and marred,
And fashioned it like to His glorious plan?
Has He thrilled your heart so you now em-ploy
Your powers to tell of your new-found joy?

Has He touched your life with His healing touch,
This wonderful Christ who bore your pain?
Have you claimed by faith in the Risen Lord
The strength that bids you walk again
In newness of life, and health, and nerve,
Your joy and delight your God to serve?

And you, in your turn, do you touch some lives
With the Saviour's love as you pass along,
Reflecting His wonderful image in thine?
In yourself so weak, in His strength—so strong!
Does your sympathy, sweet in a pressing hour,
Just strengthen some heart by its marvellous power?

Ah, yes! there is pow'r in our lives trans-formed
From the life of self, by the touch of God:
When we fill the niche He designed for us,
Who wrought our pardon with Jesus' blood,
And who lifts our souls to things above
And wears our lives, on His heart of love!

PALIMPSEST.

Oh, awful scroll of mine iniquity,
Writ over by the hateful hand of sin,
Blotted and blurred in effort vain to clear
The woful record by my own weak will
Lo! with one washing of His precious blood
Thou art forever made more clean and white;
And on the pages His nail-scarred hand may write
A title to Immortality!

CLARA DARGAN MACLEAN.

THE TOUCH OF JESUS.

By Mrs. ELIZABETH JANE THOMPSON,
Has He touched your life; has the Master come
And awakened your soul to new love and light?

Where He knocked before, has He entered now:

Does He sup with you from morn till night?
Has He claimed your heart as His regal throne,
And sealed you—forever and aye—His own?

Has He taken your life, your restless life,
And expelled the fever that reigned within?



THE ORIENTAL SERMON.

By HATTIE L. BRUCE.

"Dear me! He hasn't any head!" That is what people say when I show them one of my portfolio pictures, and then I am able to explain what it means.

Here is the story, related to us in a noon prayer-meeting by the teacher of our station school. "When I was a student at Ahmednagar," he began, "I was very fond of drawing pictures upon the black-board. I used to succeed particularly well with the figure of a man. I would begin at the bottom and draw first his feet, then work upwards till I reached his neck. But I could get no further, so he always had to be left headless. One day the principal of the school watched me with considerable interest as I drew my figure. I began, as usual, at the wrong end by putting the shoes on my man's feet and dressing him elaborately all the way up to his coat collar. One of his hands held a cane, the other was outstretched as though he were making an itinerating address. Then I stopped. The Sahib said to me, 'Very well, indeed, go on!' 'I cannot go on,' I answered. 'But where is his head?' 'Please, sir, I don't know! I can only make him up to his coat collar. I never learned to put a head on him!' The Sahib laughed, and that absurd, headless figure of mine set me thinking. It has been ever since an illustration to me of the church without Christ. No matter how elaborate it may be, how beautiful its service, nor how attractive its outward forms, yet if Christ be missing it seems as incomplete as a well-dressed, headless figure.

Dear friend, this thought may suggest to us still more than *Ecclesia Sine Christo*. For not only has it been given our Lord to be Head over the Church, but over "all things to the Church" (Eph. i. 22). "Jesus . . . that in all things He might have the pre-eminence" (Col. i. 18).

A Home Without Christ. "Christ is the Head of this house, the Unseen Guest at every meal, the Silent Listener to every conversation." Not upon the walls of every home could this familiar motto be

appropriately hung. Then, with no acknowledged Head what remains of such a body but a monstrosity? Its various members associated only amongst themselves, and never having grown up "into Him in all things, which is the Head, even Christ" (Eph. iv. 15), must lack truest unity of purpose, must fail miserably of the ideal. Thus to home-circles everywhere comes, in new guise, Christ's old-time reminder, "Without Me ye can do nothing."

A Life Without Christ. Many are trying to live a sort of headless life. They have varied gifts and graces which clothe them sumptuously up to the coat collar, as it were. Their accomplishments make them to be everywhere sought after by headless people like themselves. But it is an unreal, abnormal, incomplete life they are living. Blessed exchange, to come "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv. 13).

The Details of Work Without Christ. "Were not my prayer-meeting thoughts original and well connected?" somebody asks. "Did I not write a clever article for our denominational paper?" says another. "Is not my influence over others all that it should be? Tell me what is lacking in my Christian life and service." And the answer comes, that there is so little of Christ in it all! He only "is worthy to be praised." "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him which is the Head of all principality and power" (Col. ii. 8-10).

Just at the time of writing, some one reports a conversation held with a parishioner of mine in the Suddar Bazar this morning.

"She showed me that picture," said my parishioner, eagerly, in an attempt to describe a cottage prayer-meeting she had attended not long ago.

"What picture?"

"Why, the one without a head! I have never forgotten it and I never shall. The Lord is the Head of this house. He thinks for me, He helps me, all my troubles—how can I tell you? He seems to bear them Himself!"

And listening, my own heart makes re-

sponse, "The same Lord over all is rich unto all that call upon Him" (Rom. x. 12).
Satara, Feb. 12, 1897.

LITTLE THINGS.

By C. EDWARDS, in *London Christian*.

The Lord is pleased to use little things, and through very weak instruments He shows His mighty power, and almost all little things are useful. Mr. Spurgeon says, "Little chips light great fires," "Little pigeons carry great messages," and "Little pitchers can do great service."

1. It was only a little coat. But what love it expressed! (I. Sam. ii. 19). "Moreover, his mother made him a little coat, and brought it to him from year to year." What happy times for little Samuel when his mother fitted on his new coat every year! The little coat was the expression of the mother's love—thinking, working and blessing.

What is so pure, so good, so fair, so like the realms above,
Within this frail and mortal world as tender mother's love.

There is only one thing purer and greater, and that is God's great love.

2. It was only a little cake, but what blessings it brought! (I. Kings xvii. 13). "But make me a little cake first, and bring it to me, and after make for thee and for thy son." This is not selfishness, but faith. Elijah represented God, and he put God first. This was a cake full of plums of blessing, food and supply for "many days" (v. 15). God's promises are like this little cake, full of blessing and sweetness.

3. It was only a little cloud. But what hopes it revived! (I. Kings xvii. 41). "Behold there ariseth a little cloud out of the sea like a man's hand." Prayer shut the heavens, and prayer opened them again. Oh, the mighty power of prayer; it will always turn a little cloud into a big blessing. It is recorded that in a time of great drought in Scotland, Dr. Guthrie had in his Sabbath morning service special prayer for rain. As they went to church in the afternoon little Mary, his daughter, said, "Here is the umbrella, father." "What do we need it for?" he asked. "You prayed for rain this morning and don't you expect God will send it?" They carried the umbrella, and when they came home they were glad to take shelter under it from the drenching storm.

4. It was only a little coney. But what wisdom it displayed! "The conies are but feeble folk, yet they make their houses in the rock" (Prov. xxx. 26). Wise little builders, building their homes at the right time, the right place, and for the right purpose—for shelter, safety. (Matt. vii. 24, 25.)

5. It was only a little child. But what good service she rendered! "A little maid, and she waited on Naaman's wife" (II. Kings v. 2). She had kind thoughts, earnest words, a bright testimony, and did happy service. (See verses 3, 4 and 14.) The lessons from these little folks are all pointed and practical. Be thankful. Be trustful. Be hopeful. Be thoughtful. Be truthful.

SUNDAY SCHOOL LESSON.

July 11, 1897.

By Rev. G. PALMER PARDINGTON, M.A.

PAUL AND THE PHILIPPIN JAILOR.

Acts. xvi. 22-34.

Golden text. Believe on the Lord Jesus Christ and thou shalt be saved and thy house. Acts xvi. 22-34.

Introductory. The story of our lesson is the sequel of another incident. During Paul's ministry in Philippi he was followed by a slave girl who was possessed by an evil spirit of divination. This girl was owned by a company of men who made money out of her supposed prophetic power. In this way they worked upon the credulity of the people. Being greatly annoyed by the cries of this maiden, who proclaimed the missionaries to be the servants of God, and recognizing the Satanic character of her power, Paul cast out the evil spirit in the name of the Lord. Instantly, the girl lost her charm and with it also went the hope of gain for her masters. Wild with rage, these men turned upon Paul and Silas and dragged them before the civil authorities, charging them with disturbing the peace and introducing illegal customs.

I. EXPLANATORY NOTES.

1. *The unlawful beating and imprisonment of Paul and Silas* (verses 22-24). The lesson begins with the apprehension of Paul and Silas. A careful study of the section fails to disclose any legal ground for their arrest. The enemies of Paul seem to have been waiting for an excuse to break up his work. This was furnished by the miracle he had just performed.

The action of the populace and the magistrates was characterized by impulsive haste and inflamed passion. There was no pretense of a trial. Mob law reigned supreme. Even the magistrates themselves took a hand in the scourging. Without inquiring into the nationality of the prisoners or into the character of their offence, and without giving them any opportunity of self-defence, the civil authorities thrust Paul and Silas into the inner prison of the Philippian jail. By the inner prison is probably not meant a subterranean vault but an interior cell lying in the rear of the larger and more public prison. Admission to this inner prison was by means of a small opening which, when closed, shut out all light and air and rendered the place dark, damp and unhealthy. Stocks consisted of a piece of wood with holes, in which the feet, stretched widely apart, were placed, thus causing intense pain and preventing the prisoner from securing any rest.

2. *The midnight prayer and praise meeting* (verses 25, 26).

Two courses were open to Paul and Silas.

They could murmur against God because of the misfortune that had overtaken them or they could praise God for His goodness to them. It did not take long for them to choose between these alternatives. With their backs bruised and bleeding from the scourging of the lictors, with their bodies tortured by the cruel rack, and amid the dampness, gloom, filth and vermin of their narrow prison cell, Paul and Silas lifted up the voice of prayer and praise unto God. When the body is fettered the soul is unrestrained and can soar on the wings of praise and prayer into the very audience chamber of the King of kings. The earthquake that followed may be regarded as God's response to the joyous devotion of His servants. It was the testimony of nature to the Divine character of the mission of Paul and Silas. The prison doors were probably secured by single bars supported by doorposts. The prisoners were fastened to the walls by the stocks or by chains. The convulsions of the earthquake undoubtedly stretched the doorposts apart, which allowed the bars to fall, thus leaving the doors free to swing open. In like manner, the stones of the walls would be loosened, detaching the fastenings of the chains and thus setting the prisoners at liberty. The fact that none of the prisoners escaped can be easily accounted for. The earthquake shock probably struck them with terror or the time that elapsed from the earthquake till the appearance of the jailor may have been too short for them to flee.

3. *The conversion of the Philippine jailor* (verses 27-32).

This man is an interesting study, both in himself and as the second recorded convert in Europe. The pen of inspiration has drawn a faithful picture of the jailor's inner life and of the change wrought therein. Let us note the process of transformation in his character.

(a) A would-be suicide.

The Roman law made a prison-keeper responsible for the safety of the prisoners committed to his care. If they escaped he forfeited his own life (Acts xii. 27; xxvii. 42). The discovery that the prison doors were open prompted the jailor to take his own life. Peering out into the night from the prison darkness Paul could see the jailor's actions and thus restrained him from killing himself by the assurance that the prisoners were safe.

(b) A convicted sinner.

Paul and Silas were the most important prisoners. The jailor had received a special charge for their safe keeping. Undoubtedly he knew of their work in Philippi and may have regarded them with curious interest. The startling events of the night were connected in his mind with these men. By some means conviction for sin was produced in the jailor's heart, and he fell down at the feet of Paul and Silas a penitent sinner seeking salvation. The apostle's reply is a succinct statement of the condition of salvation. "Believe on the Lord Jesus Christ." How simple and yet how comprehensive! It is the one prescription that will cure the sin-sick soul.

(c) A baptised disciple.

The Word of God by the operation of

the Holy Spirit regenerates character. The baptism of the jailor is the proof of his conversion. We are not told just what persons comprised the jailor's household. Whether children were included is a fair subject of inquiry, but one impossible to determine. The question must be left in doubt.

(e) A hospitable saint.

After his conversion the jailor probably conducted Paul and Silas to his own apartments, which some authorities consider to have been above the prison. Here he washed away the blood from their wounds and ministered to their necessities. A charming scene is portrayed in the closing verses of the lesson. The cruel jailor has become the Christian host, entertaining as his welcome guests men who, a few hours before, were condemned prisoners! From a jail to a Christian home; from the darkness, dampness and filth of a prison cell to the brightness, healthfulness and cleanliness of a godly family circle. This is the transformation wrought in human lives by the gospel of the grace of God.

II. EXEGETICAL POINTS.

1. "Commanded to beat them" (verse 27); the reference is to the scourging of rods by the lictors (II. Cor. xi. 25).

2. "Stocks" (verse 24), a heavy piece of board with five holes for the head, hands and feet.

3. "Prayed and sang praises" (verse 25). Literally, "praying, they were singing hymns." The prayer and praise were mingled. The tense of the verbs indicates continued action.

4. "Prisoners heard them" (verse 25), i. e., listened attentively.

5. "Would have killed himself" (verse 27), i. e., was about to kill himself.

6. "Light" (verse 29), *lights*, plural number.

7. "Believe" (verse 31). The tense of the verb indicates an instantaneous act. Not keep believing, but set your faith on Christ.

8. "Washed" (verse 33). The bathing of the whole body is implied.

III. TEACHING POINTS.

Throughout the explanatory notes will be found many suggestive applications of the lesson. The following points, however, may be emphasized:

1. When trouble comes it is better to praise God than complain against Him. A Christian can always sing himself out of discouragement and difficulty (Psalms xxxiv. 1; I. Thes. v. 18).

2. When the body is racked with pain the soul can pray and sing praises unto God.

3. Praise is the highest form of prayer (Psalm c. 4).

4. The condition of salvation is simply to believe on the name of the Lord Jesus Christ. Every one can do this, because the faith to believe is the gift of God (Eph. ii. 8).

5. A Christian should not neglect to observe the ordinance of baptism. To be baptized is a direct command and thereby we show our allegiance to Christ (Matt. xxviii. 19, 20).



FIELD NOTES.

By the Field Secretary.

After long silence this department of the work of the CHRISTIAN AND MISSIONARY ALLIANCE is resumed in the faith that it quicken and inspire our dear people in all parts of the world. The knowledge of what is being wrought by God in one part of the field encourages the hearts, strengthens the faith and intensifies the zeal of the saints in all other parts.

It will be interesting, first, to take a bird's eye view of the home work as a whole. That the Christian and Missionary Alliance is the creation of God, brought into the world for a specific purpose in these last, and perilous days of the Gospel age I have never doubted since I became acquainted with its aims and work. Being of God, the foothold it has already secured in all parts of the world during the few years of its existence should not be regarded as surprising. Furnishing, as it does, in the four-fold Gospel, a satisfying food for famishing thousands who are longing for the strong meat of the Word, that they may launch out into the deep, or be grown, by the received Spirit, up into the stature of the man Christ Jesus, it cannot be wondered at that letters by the thousands, and invitations by scores above those which it is possible to answer, pile upon us from those anxious to have the seed sown in their midst.

But, to one who has "entered into His rest," the most fascinating of all themes presented by Alliance preachers is that of the speedy evangelization of the world.

We believe in the doctrine of the premillennial return of Jesus to this earth. Looking at prophecy in both the Old and New Testaments, and comparing its declarations with the times in which we live, we are persuaded that His return cannot be long deferred. We hold that there is good ground for the hope that we entertain that the King will soon be here. How soon, we do not presume to say since "no man knoweth the day nor the hour."

This glorious hope inspires us to do our utmost to bring about the fact. Knowing that as soon as the "Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, then shall the end be," we make this work the exercise and outlet of all our spiritual blessings. There is nothing so perfectly satisfying to the redeemed soul as the privilege of taking part in the work of bringing "the King back." Alliance people understand this. They not only give, but they go. They not only go, but they give. They do not stop at giving a little; they give everything they have and then trust God for more in order that they may give more. Better than that, they give themselves. The world has probably never seen such glorious giving as has characterized

Alliance conventions during the past two years. It has been the astonishment of all who have witnessed it. It is because it is of God.

With such inspiring doctrines and such practical expression of them in life, behind; and with such eager desire to receive them on the part of so many, before, the life of a Field Secretary can be but little other than one of constant privilege in spreading the truth and arranging to have it taken to those whom he cannot reach.

Since sending in the last installment of "Field Notes" I have travelled in many States and visited many peoples. Two months and more were spent in Michigan, Illinois, Wisconsin and Minnesota. As much time was devoted to the great States of California, Oregon and Washington. I have attended conventions recently in Missouri, Tennessee, Georgia, North Carolina, Virginia, West Virginia, Maryland, the District of Columbia, New York and Pennsylvania.

The last, and probably the most interesting of recent conventions, was that held in Chicago, May 26th to 28th. Moody's Tabernacle, the historic and capacious auditorium in which so many and notable Christian gatherings have occurred in recent years, never witnessed more tender, melting and gracious scenes than those over which the Holy Ghost presided at this meeting. The opening service was attended by a most gracious and manifest outpouring of the Spirit. As the days advanced the flow from the fountain swelled into floods of blessing. Many accepted the blessed teachings of the four-fold Gospel.

The attendance was all that could have been asked. It was constantly large, but became overflowing toward the end. People came from towns, cities and States. Many came early in the morning and remained all day, bringing their lunches with them. Nobody seemed to grow weary, although the services were held almost solidly through all the hours from 10 A. M. until 10 P. M.

Much teaching was given on the Holy Spirit and the Christ life. One or two services were devoted to the presentation of the doctrine of the Lord's return. The service at which "Divine healing" was presented was followed by an anointing service at which about eighty men, women and children complied with the command of James. The final service was devoted to "Missions," and fully a hundred of the Lord's elect came and asked for our blank faith missionary pledges. It was a day of sweeping power.

We had an unusually strong team of workers at Chicago. Brothers Simpson, Merritt and Gaebelein came on from New York. Brother W. E. Blackstone, author of "Jesus is Coming," gave two splendid and inspiring addresses on the "Lord's Coming," and "Thibet." The Blackstone family sang several simple, tender and beautiful Gospel songs the last day. Brother Wilton S. Bales, pastor of the Fowler M. E. Church, Chicago, and Brother H. R. Calkins, pastor of the Sheffield Avenue M. E. Church, Chicago, and Mrs. Calkins, each gave sweet Holy Ghost addresses during the course of the meeting. Two of our missionaries, one from China and the other from Japan, added to the general fund of good fellowship and truth, by

their presence and work. Other local workers whose names we do not recall gave us much appreciated assistance. Brother R. H. Trumbull, President of the Chicago Alliance, presided. The arrangements, even to details, were kept splendidly in hand by Brother Wm. S. Young, Secretary.

We hope, ere the summer closes, to have launched another great summer convention in the vicinity of Chicago. Neither the place nor date have yet been settled upon. It is greatly needed and our people desire it. A commission was appointed during the convention to arrange for it. It is composed of some of the leading members of the Alliance in Illinois and will have a meeting in the near future and take the necessary steps to consummate the project.

Another important forward step was taken at the convention which will, no doubt, greatly strengthen our work now and speed its growth in the future. Illinois, Wisconsin and Minnesota were arranged into a district and big-hearted, level-headed Brother Memminger imported from Pennsylvania and made its Superintendent. The opportunity for hard work and large development is one of the best in the country. The new Superintendent has been tried and found true. We expect great things from the new district in days to come.

At 10.30 o'clock Friday night Stephen Merritt and myself, he headed for California, I for Colorado, tired but rejoicing, hastened to trains to be whirled into the night and the great West.

PENNSYLVANIA STATE CONVENTION.

July 10 to 18 are the dates. Among the speakers and workers will be: Revs. A. B. Simpson, A. E. Funk, Stephen Merritt, A. C. Gaebelein, Mrs. Simpson, Miss Shepard, of New York; Dean Peck, Denver; S. H. Moon, D.D., Elkland; Rev. W. T. MacArthur, Pittston; Rev. E. D. Whiteside, Mr. and Mrs. Conley, Pittsburg; Mr. and Mrs. Best, Washington; Rev. W. L. Tucker, Altoona; Rev. W. B. Muselman, Bethlehem; Rev. J. H. Van Neida, Reading; Pastor Sawtelle, Coalport; Rev. Jno. D. Stewart, H. L. Africa, Tyrove; Rev. W. F. Crouston, Harrisburg; Mr. and Mrs. Sneft, Phila., and a number of the returned missionaries, among them Mr. and Mrs. Fuller, of India, H. D. Campbell, Congo.

The Holy Spirit will be in the midst of the camp, giving light by day and by night to all who shall gather with "one purpose to make Jesus King."

NOTICE.

The San Francisco Branch of the Christian and Missionary Alliance will hold its Annual Meeting, D. V., on Thursday, June, 17, 1897, at 7.45 P. M., at 1237½ Market St., at which time the Branch will be reorganized.

By order of the President, Rev. H. C. Waddell.

S. A. KELLEY, Secretary.

A CONVENTION.

A Christian and Missionary Alliance convention will be held at Mt. Lake Park, Md., from June 26 to July 1. Further information may be had by communicating with Sarah C. Harris, Mt. Lake Park, Garrett Co., Md.

YOUNG PEOPLE

A YIELDED LIFE.

By Mrs. F. H. SENFT.

On returning from a convention trip through the State with my husband, the young lady who had charge of the Saturday class for girls said to me: "A very sweet young girl was present at our meeting Saturday and asked prayer for her father, saying she would come again and looked as if she meant it, too."

In our work we find so many who think they mean to amount to something but don't, that I was at once interested in this special girl. The next Saturday found her promptly in the class. We welcomed her and felt truly she was a chosen vessel. She soon attended all our meetings in the dear old Gospel Home, 1200 Sixth Avenue, Altoona. Her presence was a blessing and inspiration. And in those early days of the work how she cheered our hearts, and we began to feel that no matter who failed to be present Minnie was faithful. She was to be relied upon. She was trustworthy in all circumstances. She was an accomplished musician and played the organ in all our meetings.

During this time her spiritual development was marvellous. Her testimonies and Bible expositions helped many hearts to know Jesus. How she found the Lord we quote from her journal: "The spring of '94 my brother-in-law (Rev. Chas. Miller) asked me to read the Christian's Secret of a Happy Life." I did so—all but the last chapter. Previous to this I had been living with one hand in the world and one in the church; that is, going to parties and seeking something to satisfy. I was not happy. I lived in moods and feelings or emotions. I could not say I was saved. While reading this book such a joy and peace in believing came into my soul, like a refreshing shower on a dry, parched soil. I had been hungering and thirsting for righteousness and was filled and running over. I had asked Jesus to save me but never believed He did. Now I know that I am saved, and thank God, we do not have to depend on our feelings. It is not we who make ourselves good, but Christ in us. Let us not try but trust.

"A little later I was led by my friend, Miss Parker, to the Gospel Home one Saturday afternoon—such blessing as I received! I shall never forget the impressions made upon me by the simple teaching. A solemn hush of the Holy Ghost's presence touched me. I continued to go where I could see that God was very precious to the people. I joined the Alliance. The Saviour is so precious to me. Jesus such a real friend. My Heavenly Father abiding with me always. The Holy Ghost is such a Comforter. Blessed peace and restful trust. A Christian's experience is better than any the world can give. I sold twenty-two copies of 'The Christian's Secret of a Happy Life' before Christmas '94. I so longed to have others receive the peace of God I had in believing. It is wonderful, if yielded to God, what beautiful vessels He can make meet for the Master's use. I have become more intimately acquainted with the Lord in '94 than the

previous four years being a church member. I do praise the Lord for the secret He has shown me. How He has honored me to be His child—praise Him!"

Thus weread from her own hand. The year '95 she followed light as it dawned upon her. I recall her coming to us one summer evening and explaining from Romans that she must be baptised by immersion. We saw she was not only convicted but convinced. We knew her firmness, yet told her how it would incur criticism from her friends. She was baptised soon after this, followed by the extra blessing promised in Mark x. 30. "with persecutions," but she simply met all with Scripture answers. Her good judgment, quiet life and firm faith were lasting lessons as she went through these severe tests and trials. The next step was her call to foreign mission work.

"Brothers Woodcock and Jaffray visited Altoona and spoke on missions. From that time she contributed liberally with loving sacrifice to missions, and was ready for the Lord's opening to go herself. In the summer of '96 Mr. Matthew Francis, a returned missionary from the Soudan, visited Altoona, where he met Miss May. During the winter

every possible care was given her but she grew worse. The last words she spoke were to the boys gathered about her bedside, telling them of the Gospel. Then turning to Mr. Francis she whispered "Jesus" several times and passed away April 1, 1897, to be with the Lord."

Again we will quote from Mr. Francis' letters:

"The loss seems too great. But God called her higher. It seems to me that if God had not comforted me, I too, would be sleeping by her side. But praise His name, He binds up the broken-hearted. Don't think Minnie's work was in vain. Her mantle seems to have fallen upon me. She gave her life for Him and it cannot be lost. . . . The pierced hands of Jesus still point to the lost millions and I must press on alone, yet not alone, for He is near and exceedingly precious. I want to add this testimony. She was the purest, holiest person I ever knew. The beauty of holiness shown from her lovely spirit like a star and taught me more of God than I ever learned from any person in the same length of time."

In the Gospel Tabernacle in connection with the Alliance of Altoona, May 11th, a memorial service was held for Mrs. Minnie May Francis, at which time Pastor W. L. Tucker spoke from Heb. xi. 4. "Being dead yet speaketh." He said there is more eloquence in Minnie's death than her life. Being dead she speaks of the power of the Son of God in a human life. She was of the Lord, II Cor. iv. 8.

She speaks, too, of the boldness she had for Jesus, which was the gift of the Holy Spirit, Prov. xxviii. 1. "The righteous are as bold as a lion." She speaks of the love of God, which is only gotten from the Holy Spirit, Rom. v. 5.

The hope of her life was the second appearing of Jesus, and when He comes she shall be raised first, I Thess. iv. 15-17.

Rev. H. H. Stiles, her former pastor, spoke briefly but tenderly of the early acquaintance and impressions of Mrs. Francis; of her strong character and godliness. He said, "She was a vessel that was held up for God to fill. She was like a beautiful harp that was playing in sweetest tones and God had suddenly placed His hand upon it and hushed it. It was not a life cut off, but a life completed."

Sister Smith, who was among the first of the C. A. workers in Altoona, then spoke. She said: "I watched Minnie May from the first time she came to the Christian Alliance Home. She was always obedient to the Word of God. She was a hungry Christian and God kept His word and 'filled her.' She told how and where Sister Francis received the Holy Spirit, when she first took Jesus for her



MRS. MINNIE MAY FRANCIS.

body and health, and when she found that Christ was to come again to this earth, she gave her life to foreign missions. Many other short addresses were given. Mrs. Dr. Davis Hogue spoke of the prejudice she had toward the Christian Alliance. Minnie May's face had much to do with convincing her that they were not a merely emotional people, but people in whom was the Spirit of Jesus, believing God and His Word in these last days of unbelief, on the part of many who have a form of godliness, mother of the departed missionary, said: "My daughter has been the means in God's hands of bringing me to Himself." Thus the life is ended, and God is glorified. The command has been filled, "Go ye into all the world and preach the Gospel."

"Living or dying I am the Lord's" was her life's motto. Now we see why we were impressed that this young girl meant just what she said. "We thank God and take courage."

Further on during the journey she was attacked with fever and by the time they reached the station she was very sick. Ev-



FIELD NOTES

An Evening in India.

One of the missionaries of the Ceylon and Indian General Mission has written this incident to the home friends:

"We went to a house where the people are Hindoo Tamils. There are a number of women in this house, and we always have a welcome there. We are taken into their little court, and I get a chair, and then the door of the court is shut to keep out the men, and the women squat down on the ground and listen. I would much prefer to sit down beside them, as I do in the other houses, but as this would offend, I do not, but take the offered chair.

This evening there are a number of strangers with them; some Mohammedan women also, who live at the back of their house, join us, and so we commence.

"After a silent cry to God that the Holy Spirit may touch these poor hard hearts, I take out my picture roll, and show them the picture of Jesus raising the widow of Nain's son. How interested they are, and the chief woman of the place says, 'That's what Jesus did to my son when he was sick. He made him better.' Here she turns round and tells the other women all about her son's illness, and how we visited him. Some months ago her only boy was given up by the native doctor, and we went in and knelt down and asked Jesus to restore the child, and He did.

"As all these stranger women have never heard about Jesus before, we go on to tell them how there is a much worse sickness than sickness of the body, which is the sickness of the soul, and how we are utterly unable to cure the sickness, and unless it is cured we can never go to God's Home, but to Hell. Then we tell the good news, 'The old, old story' of the cross and resurrection. One young Mohammedan woman in particular seemed much touched. As they were anxious to hear, we go on, and tell them about the woman who was a sinner, and how she came to Jesus, and He put her sins away. Then they ask how can they come to Jesus, and we tell them as simply as we can.

"Our heart goes out to these poor women. Some of them have come from a distance, and we may never see them again. God grant that His word may take root! There is one very old woman amongst them. She says, 'I never heard this before.' And now the court door opens, and a man looks in. The young Mohammedan woman, who has been so attentive, jumps up and runs away at once.

"We now say 'good-bye' and go along to another house."

Mildmay Conference.

We hear that owing to the Diamond Jubilee during week usually chosen for Mildmay Conference, that gathering is held a week earlier this year. The dates were June 15, 16, 17. The subject chosen is "The Evangelization of our Generation," divided into three aspects of the question, viz., The character of those who are to undertake the work; The results of undertaking this work; and, The motives for undertaking this work; thus occupying the three morning meetings. In the afternoon there will be Bible readings on: Bible motives for evangelization; Bible methods of evangelization; and, lastly, The duty of evangelizing our own generation. The circular calling this gathering says:

The subject which we now submit to you has been chosen in view of the tremendous urgency of the missionary question, and the appalling needs of the vast majority of the human race, who are still lying in ignorance of the true God and of eternal life through

His Son, Jesus Christ our Lord.

Before His first coming, it is said, there was a general expectation in the Roman world of the speedy occurrence of some marvellous events, or the advent of some wonderful person. Is it not true that today there is widespread anticipation that we are on the eve of far-reaching upheavals, whilst among believers there is marked increase of the blessed hope that our Lord is at hand? If this be so, and the time to witness of His death and resurrection and ascension be so brief, shall we not try to hasten His return by humble waiting upon God for a mighty revival of the slumbering Church; for the manifested presence and power of the Holy Ghost in all home ministry; that the Lord of the harvest may Himself thrust forth laborers into the harvest field, so that in all the dark places of the earth men and women of God's own choice may proclaim "the sufferings of Christ and the glories that should follow them"? (I Pet. i. 11, R. V.)

Fruit in China.

Rev. J. A. Slimmon, of the Canadian Presbyterian Mission in China, speaks of a friendly reception by the people, and great attention to the Gospel message. His heart being enlarged, he trusted God to do great things. Of his stay in one city he writes: "Within three days several publicly confessed faith in Jesus. I have never before, so far as I can recollect, seen a city so moved. From different parts people come to me in the inn, asking me to explain more fully the Gospel. And many of these inquirers were men of position and influence. 'I had only one case of opposition, and that broke down completely. The opposers were three students, evidently belonging to wealthy families. They had bought books from me, and read them intelligently, and admitted that they were 'good books.' But their objection was the old one, that while the doctrine of Jesus was good for foreigners, there was no need for it in a country that had Confucius as their sage.

"Amongst those who were interested in a general way, were a few who definitely decided to become followers of Christ Jesus, and two out of that number have the gift of leadership. When, God willing, I visit that place again in the autumn, I expect to find the foundations for a church ready."

What Religion for Japan?

The Presbyterian states: "A Buddhist priest in Japan has published a 'Farewell to the Buddhist Priests.' He leaves them in despair of any reformation of morals under that religion. He says: 'I have been driven to the conclusion that there is no hope. The priests from the lowest to the highest are listless. The religion has no rallying power left, no inner life. What will take its place in the future is Christianity. I say this without doubt or hesitation.'

It is a melancholy fact, however, that Christianity had more of a struggle for life, at least for an advance, last year in Japan than it had twenty years ago.

"God First."

We find the following in one of our leading exchanges:

"An earthquake destroyed a missionary village. The missionary called upon a Christian for a contribution. The Christian went among the ruins of his hut and brought out a gift worth ten dollars. The missionary thought it too much. He said: 'Sir, we must build God's house first; then He will bless us and soon set us right again.'"

A Needy District.

In a certain district in Northern India which contains 18,000,000 souls there is only one society (the Church Missionary Society) at work there with forty-five men.

In computing this an exchange says: "If each of these forty-five could preach Jesus only once in a year to 40,000 (almost an utter

impossibility), only 1,800,000 of the 18,000,000 would be reached. It would take ten years for these forty-five men to tell the story of Jesus only once to all this multitude."

"I Want to Have a New Name."

The April issue of *Niger and Yoruba Notes* gives some deeply interesting and entertaining extracts from letters written by Miss Grover, of Ibadan. Describing a visit to Yematu, the lady says: "I spent a short time talking to Mrs. Allen, and then went into the Prince's compound. The women welcomed me as usual, and were eager for 'The song of Jesus.' The woman who had first suggested the singing, told me that she used to come to Kudeti services when she was quite a little girl, before she became the Aremo's wife. She presently said 'I want to have a new name.' We found she wished to be baptized. She said, 'When people believe in Jesus, you give them a new name, and they learn to read the book.'"

Good Will in China.

We cull from the *World for Christ* this item: "The Chinese company controlling the launches now running on the Foo-chow river offers free passage to all missionaries traveling on its boats. As this was done without any solicitation on the part of the missionaries, it may be accepted as indicative of appreciation of their work on the part of the directors of the company. The Lin family are the principal shareholders, and to this family special thanks are due. One fact like this should outweigh whole volumes of ignorant criticism from ungodly globe trotters, who are as cynical and as incredulous about the triumphs of the Gospel at home as in China."

The American Board in Turkey.

We read in an editorial in the *Free Church of Scotland Monthly*: "In Turkey, the American Board began to work seventy-three years ago. During this period it has sent to that country 700 missionaries, and expended on their maintenance £1,700,000. At present it has in the field a staff of 176 missionaries from America with 870 native helpers, of whom 100 are preachers; and connected with the Board are 125 churches with 12,787 members, and an aggregate adherence of 30,000. This, we may well say, is a truly noble record."

More Bibles.

A letter from Dr. Rife to the *Missionary Herald*, dated Kusaie, Micronesia, December 8, pleads earnestly for more Bibles. Last year they had about 1,000 copies, but the supply was quite inadequate. "We very much need more Bibles than we had this year. Do not make it necessary for me to refuse the people the Word of God, unless there is absolutely no other way."

Report of the C. I. M.

The China Inland Mission, at its annual meeting, reported 1,242 baptisms during 1896, as against 844 the previous year. The income in England was £34,430, an increase of £655, and from America, Australia and China £8,573, a decrease of £576, making a net increase of £78.

Legacies.

The uncertainty of legacies as a source of income to missionary societies is illustrated in the C. M. S.

A decrease under that head has taken place during last year to the extent of \$50,000, still that society is not at all in debt.

Message from a King.

Kasagama, king of Toro, Central Africa, who was baptized last year, has addressed a letter to the Church Missionary Society asking that more missionaries may be sent to his country. The king has erected a church in his capital.

INDEX TO VOLUME XVIII.

— OF —

The Christian and Missionary Alliance

JANUARY TO JUNE, 1897.

MISSIONS.

A letter.....	389	Facts about the Bible.....	125	The importance of the Alliance testimony as a whole.....	416
A loan to the Lord.....	585	Give chapter and verse.....	245	The importance of working according to the Divine plan.....	417
A trip to Tibet.....	602	God's seven-sealed Book I.....	4	The Lord's coming.....	35
An African girl's pluck.....	292	" " " " II.....	76	The Manna a type of Christ.....	415
Arabia and it needs.....	530	" " " " III.....	263	The old Gospel of salvation.....	391
A story of a bell.....	460	" " " " IV.....	364	The opportunities, responsibilities, and possibilities of our times.....	105
A strategic point in the Soudan.....	195	" " " " V.....	436	The perils of the modern church.....	34
Cannibalism in the Congo.....	458	" " " " VI.....	511	The place of Divine healing.....	415
Condition of the Heathen.....	580	Golden keys to the chamber of truth.....	52	The power of Christ.....	412
Convention of our India mission.....	26	Illustrations of the Word.....	148	Training and sending forth of workers.....	419
"Christ is my Sumatanga".....	238	Illustrative notes.....	269	The training of the workers.....	417
Easter in Jerusalem.....	531	" " " ".....	292	Upper chambers.....	413
Eastern Europe.....	122	Inspiration.....	317		
Facts for workers.....	406	Keynotes to Books of the Bible.....	220		
Famine in Southern China.....	171	Meditations on Psa. xxiii.....	196		
Farewell missionary meeting.....	99	Notes on the Bible lesson.....	316		
Fearing an idol's wrath.....	406	Outlines of the Bible.....	4		
Good news from Quangsí.....	170	Preach the Word.....	172		
Greeks and Cretans.....	217	Rightly dividing the Word of God.....	269		
"I am not ashamed".....	314	Science and the Bible.....	53		
Important events in the Soudan.....	194	Shield and buckler.....	190		
Is China awakening?.....	554	The Bible-poem.....	510		
John Coleridge Patterson.....	316	The leper.....	244		
Labrador and its people.....	338	The supreme claims of the Bible upon our faith and loyalty.....	28		
Mission work in Santo Domingo.....	218	The Word of God.....	220		
Mohammedans at Prayer.....	334	Why do I get so little out of it?.....	340		
Monthly report of Central China mission.....	554				
My trip to Europe.....	482				
No memory.....	352				
Nothing to do—Poem.....	400				
Nyack Heights, suburban settlement.....	410				
Our Congo mission.....	266				
Our honor roll in India.....	577				
Our work in Central China.....	170				
Pioneering in Quangsí and Anam.....	50				
Plague-stricken India.....	124				
President Kruger.....	238				
Resume of the Congo year.....	506				
Report of the South China Conference.....	603				
Rev. George Muller.....	27				
Simbone, the bell ringer.....	286				
South America, the Neglected Continent.....	75				
The Apostolic order.....	124				
The Congo railroad and country.....	266				
The evangelization of Anam.....	49				
The evangelization of South America in the next four years.....	74				
The farewell meeting.....	457				
" " " ".....	481				
The Gospel among the Indians.....	146				
The Gospel in Cuba.....	483				
The late Pastor Mabile.....	291				
The Missionary Institute.....	362				
The neglected Indians of South America.....	434				
The New Missionary Training Institute.....	338				
The Queen of West Indian Islands.....	2				
The question of missions.....	435				
The plague and famine.....	313				
The situation in India.....	242				
The Soudan.....	98				
The Tools or the Worker.....	575				
The world for Christ.....	385				
Two missionary heroes.....	290				

THE BIBLE.

An organ grinder's victory.....	173	Aspects of Divine healing.....	395	Importance of small deeds.....	382
A sermon.....	244	Christ as the Christian's Centre.....	104	In the fiery furnace.....	455
Biblical truth versus trash.....	293	Christ's Resurrection.....	34	Joy cometh in the morning.....	344
Biblical illustration. (Prefatory).....	5	Dwelling in the Holiest.....	32	Lesson about a tub.....	440
" " " ".....	29	History of the Christian Alliance.....	392	Life's work—Poem.....	455
" " " ".....	52	Indirect results.....	396	Loving the Will of God.....	152
" " " ".....	86	Our duty in view of the coming crisis.....	396	Meekness.....	455
" " " ".....	100	Regeneration, its necessities and evidences.....	395	Our partnership.....	321
" " " ".....	125	Separation.....	104	Patience in well-doing.....	526
" " " ".....	148	The Christian, a living epistle.....	32	Pictures or bank-notes?.....	183
" " " ".....	172	The down grade.....	35	Power of little things.....	526
" " " ".....	340	The effect of the Incarnation.....	105	Prayer for more sight.....	334
" " " ".....	365	The enduement of power for service.....	324	Praying in the Holy Ghost.....	272
		The great importance of work among the Jews at the present time.....	418	Quit helping God.....	8
		The great spiritual movements of the century.....	33	Redeemed by Precious Blood.....	248
		The homes and institutions of the Alliance.....	393	Sanctification of the Spirit.....	560
				Satan's power to oppress.....	272
				Self-hatred.....	584
				Separation.....	130
				" " " ".....	176
				Seven little milestones.....	608
				Side-tracked saints.....	129

CONVENTION REPORTS.

Aspects of Divine healing.....	395
Christ as the Christian's Centre.....	104
Christ's Resurrection.....	34
Dwelling in the Holiest.....	32
History of the Christian Alliance.....	392
Indirect results.....	396
Our duty in view of the coming crisis.....	396
Regeneration, its necessities and evidences.....	395
Separation.....	104
The Christian, a living epistle.....	32
The down grade.....	35
The effect of the Incarnation.....	105
The enduement of power for service.....	324
The great importance of work among the Jews at the present time.....	418
The great spiritual movements of the century.....	33
The homes and institutions of the Alliance.....	393

Small things.....	238	The signs of the times.....	59	Farewell meeting.....	444
Some misconceptions.....	487	The signs of the times.....	562	Fifteenth anniversary of Missionary In-	
Stephen and Barnabas.....	57	Types of the coming Lord.....	227	stitute.....	421
Sufficient grace.....	368	Waiting for Christ.....	275	God's standard.....	399
The Boanergic element.....	511	Wedding bells—Poem.....	371	Gospel mission at Astoria, L. I.....	444
The calling away of Jeannie Fuller.....	513	Wedding garments.....	203	Greeko-Turkish war.....	444
The captain's story.....	511	"What of the night?" I.....	323	Hari, a native helper in Amraoti.....	578
The church wins by love.....	526	" " " " II.....	347	High caste Parbhu lady.....	579
The conditions of power.....	199	" " " " III.....	407	Hindu potter at work.....	577
The Indwelling Christ.....	343	" " " " IV.....	420	"How long!".....	276
The influence of the Holy Scripture on na-		THE STILL HOUR.....		Important notice.....	36
tions and individuals.....	464	At rest.....	299	Keeping Lent.....	300
The gift of the Holy Ghost.....	343	Counsels concerning temptation.....	443	"Law of the Spirit of Life in Christ Jesus".....	348
The Healing Christ.....	489	Fighting against God.....	371	Laying the corner stone at Nyack Heights.....	372
The kindness of God.....	273	His care and love.....	275	Laying the corner stone at Nyack Heights.....	393
The man at the wheel.....	130	Helpful thoughts from the French trans-		Membership cards.....	252
The mighty present.....	81	lation.....	131	Memorial convention.....	252
The point of view.....	9	How to read the Word.....	299	Memorial volume.....	399
The Pre-eminent Command.....	297	How to read your Bible.....	515	Mr. Buchanan, Toronto, Can.....	444
The Spirit-filled life.....	58	How to spend it.....	153	Mr. Gaebelein's articles.....	612
The temptation of Jesus.....	9	Inward peace amid trials.....	179	Mr. F. B. Meyer.....	108
Things most holy believed among us.....	158	My prayer.....	537	" " " ".....	180
Things that are sure.....	401	Preaching.....	105	Mr. Garrison.....	516
Through the veil.....	559	Promises to the overcomer.....	323	Mr. Olsson.....	60
Trust in the Lord.....	465	Rules for daily life—Poem.....	105	" " " ".....	84
Trust in the Lord.....	477	Sanctification.....	371	" " " ".....	399
Twenty-eight souls lost!.....	104	Selections from Thomas A. Kempis.....	203	" " " ".....	421
Volunteers.....	477	The danger of fear.....	563	Mr. S. R. Wilmot.....	156
Waiting for power.....	15	The morning watch.....	35	Mrs. Charles N. Kinney.....	156
Why stand ye here?.....	104	Thoughts from the French translation.....	299	Mrs. Francis.....	516
Work for the uplifting of Christian life.....	440	Thoughts to think upon.....	83	Notice.....	398
"Worthy to walk with Christ"—Poem.....	477	True peace.....	251	New York State convention, Tully Luke.....	564
"You must be born again".....	199	Unload.....	299	Nyack, N. Y.....	204
HEALING.....		Whose hand?.....	587	Offerings of the past year.....	398
A New Year's watchword.....	10	EDITORIALS.....		Offer to colporteurs.....	399
A note of praise.....	322	A four years' enterprise.....	348	Old Orchard convention.....	132
A recent healing.....	10	Action of session Fifth Ave. Presbyterian		Opening of the New Berachah Home.....	564
A testimony.....	468	Church.....	612	Outgoing missionaries.....	132
" " " ".....	538	All day meeting at Manchester, N. H.....	204	Outlook in the Orient.....	180
Christ for the body—Poem.....	322	Alliance Press at South Nyack.....	540	Principle of Death and Resurrection.....	348
Christ for the sick and suffering.....	10	Amalgamation of the two societies.....	204	Queen Victoria's Jubilee.....	612
Christ our Life.....	561	Announcement of new arrangements.....	492	Recent deaths on the field.....	372
Definite dealings of God.....	442	Announcement.....	324	Removal of Berachah Home to South Ny-	
Divine healing.....	561	Annual convention at Los Angeles, Cal.....	516	ack.....	492
Divine healing in the Apostolic Commu-		Annual convention of Boston auxiliary.....	84	Resurrected, not raised.....	372
nion.....	514	Annual convention of New England Alli-		Returned missionaries.....	492
The suffering ones.....	274	ance.....	12	Returning missionaries.....	444
Fully healed.....	82	Annual convention of New England Alli-		" " " ".....	492
Gifts.....	298	ance.....	132	Rev. Arthur Pierson.....	84
God all in all.....	131	Answer to inquiries.....	108	Rev. C. I. Scofield.....	324
God's Gospel to the sick.....	536	" " " ".....	132	Rev. D. W. LeLacheur.....	60
He is just the same today.....	514	Approaching convention.....	348	" " " ".....	588
Healing in Jesus.....	610	Appropriation for Cuba.....	516	Rev. James H. Brookes.....	300
His power.....	514	"As it was".....	588	Rev. James Scovill.....	564
How to bear sorrow.....	154	Berachah Home, South Nyack.....	612	Rev. Mr. Gaebelein.....	399
How to resist the Devil in your body.....	226	Blessed ministry.....	204	Rev. Mr. Henck and wife.....	300
Is the atonement divided?.....	202	Cable address, Parousia.....	588	Rev. Mr. Whittaker.....	60
Made perfectly whole.....	298	Christian Endeavor convention.....	612	Return of Mrs. Fuller.....	588
My healing.....	274	Certificate.....	228	Secret of Divine healing.....	132
My last healing.....	226	CHRISTIAN AND MISSIONARY ALLIANCE.....	12	Settlement of the Greeko-Turkish war.....	564
Testimony.....	59	Christ of the Cross and Resurrection.....	372	Signs of the times.....	60
Testimony to healing.....	466	Close of Christmas convention.....	36	Situation in the East.....	252
The anointing of the sick for healing.....	251	Contributions for Bombay.....	132	Southern convention.....	348
The Communion of the Holy Ghost.....	82	Convention at Chicago.....	540	Spirit-filled life.....	12
The ministry of healing.....	177	" " " ".....	492	Spirit of boldness.....	156
The prepared body.....	345	Convention at Nyack Heights.....	564	Starting point of Spiritual failure.....	300
The promises are true.....	106	Convention at Pittsburg, Pa.....	108	Summer conventions.....	612
The sacrifice of praise.....	106	Convention in Williamsport, Pa.....	108	Supplement to statement.....	156
To His glory.....	586	Conventions in Pennsylvania.....	156	The armistice between Turkey and Greece.....	516
With His stripes we are healed.....	322	" " " ".....	180	The home school.....	444
" " " " " ".....	441	Convention in Providence, R. I.....	276	The new century.....	12
Words of counsel.....	466	" " " ".....	516	The new manual.....	324
THE LORD'S COMING.....		Conventions in St. Louis, Mo.....	252	The new society.....	324
Kept—Poem.....	467	" " " ".....	300	To be living Epistles.....	300
God is at the helm, get aboard.....	107	Conventions in the South.....	276	Trusting for physical healing.....	468
He came—He comes.....	443	" " " ".....	324	Trusting the Lord.....	156
How I came to be a premillennialist.....	515	Convention in Tully, N. Y.....	399	United States and Hawaii.....	612
Israel and the church.....	299	Death of Dr. James H. Brookes.....	421	Wasted energy.....	612
Jewish signs of the times.....	83	Death of Peter Cameron Scott.....	180	Work at Nyack Heights.....	468
Seeing "afar off".....	105	Decisive blow in the Western Soudan.....	180	SONGS OF THE FOUR-FOLD GOSPEL.....	
Six thousand years of the world.....	611	Death of missionaries.....	612	Advent hymns.....	13
"Surely I come".....	131	Declaration of war between Turkey and		A missionary cry.....	349
The approaching crisis.....	11	Greece.....	421	Balm in Gilead.....	229
The Bride.....	153	Dr. A. T. Pierson.....	204	Breathing out and breathing in.....	61
The bride making herself ready.....	491	Dr. Wilson.....	516	Building on Jesus.....	423
The chart of the iron kingdom.....	539	Easter convention.....	300	Christ is All.....	493
The coming of the Lord—Poem.....	11	Explanation of new arrangement.....	36	Dying.....	205
The Eastern question and prophecy.....	370	Explanation.....	444	Hear us, Holy Jesus.....	301
The greater includes the less.....	299	Exposition of Matt. xxiv. 14.....	60	My beloved.....	613
The Jewish signs.....	587	Faith for personal healing.....	156		
The premillennial coming.....	178	Farewell meeting.....	180		
The principles of the Hope of Israel move-					
ment.....	443				

In Christ.....	133	A New Year's wish.....	14	Witnessing a good confession.....	65
In Glory.....	373	An Indian boy.....	590	Women who helped in the Gospel.....	592
Its all right.....	349	A picture of sorrow—Poem.....	566		
Jesus is coming again.....	445	A special call to the children.....	182		
Jesus, Saviour, look on me.....	325	"As He is".....	229	ALLIANCE NOTES.	
Lie low.....	181	"As ye go, preach!".....	159	All day convention in Scranton, Pa.....	137
My beloved.....	589	A three-year-old missionary.....	542	All day meeting at Baltimore, Md.....	317
My Holy Guest.....	157	Child's lesson on the Books of the Bible.....	400	" " " " Bridgeport, Conn.....	257
Only wait.....	133	Docere, to teach.....	542	" " " " Philadelphia, Pa.....	257
The Comforter has come.....	253	Given to the Lord.....	566	" " " " near Kenwood.....	329
The day star hath risen.....	85	Growing in grace.....	446	Annual convention in Connecticut.....	545
The First and the Last.....	109	He is risen.....	374	Christian Alliance at Akron, O.....	305
The land of Sinim.....	517	Her gift.....	590	" " " " ".....	329
There'll be no Dark Valley.....	37	How a little girl gave herself to Jesus.....	153	Christion Workers' convention at Los Angeles.....	353
There's great joy in Thy service.....	565	How Harold got well.....	124	Convention in Binghamton, N. Y.....	209
Timnath-Serah.....	277	How to organize and conduct a Junior Missionary Alliance Band.....	326	" " " " Boone, Iowa.....	41

POETRY.

A Christian's prayer.....	349	"I love Him so much".....	254
Acrostic.....	325	Letter from Bhusawal, India.....	230
Alone.....	109	Letter from Mbongo.....	350
A Millennial hymn.....	541	Letter from Mrs. Kimpel.....	62
"Am I not better unto thee".....	61	Letter from Persis S. Hayes.....	254
An evening hymn.....	301	Letters from the Congo.....	206
"Another".....	517	Letters from South America.....	302
Another year.....	13	Letters from Wuhu, China.....	518
A reflection.....	157	Little Christians in China.....	62
At His feet.....	493	Our Chinese Sunday School, Wuhu, China.....	422
A verse.....	541	Package of letters to the young people.....	350
Christ has died, has risen again.....	373	Playthings of the Japanese.....	15
Confidence.....	517	Rain-dolls.....	374
Crucified with Him.....	37	Teri-Teri-Bozu.....	206
Easter.....	373	The Herald.....	286
Easter hymn.....	373	"The whole armor of God".....	278
Easter.....	373	To the blossoms of the King's garden.....	470
Faith's trial.....	469	To the Junior Missionary Alliance.....	494
Giving and receiving.....	502	Work among the children of the J. M. A.....	110
Heirs of God.....	181	An Oriental sermon.....	614
He knows it all.....	181		

SUNDAY SCHOOL LESSON.

Pages—15, 39, 63, 87, 101, 135, 148, 183, 207, 231, 255, 279, 303, 327, 351, 375, 401, 425, 447, 471, 495, 519, 543, 567, 591, 615.

CHRISTIAN WORK.

A devoted life.....	232
A missionary society in a missionary school.....	136
Berachah Mission in Truro, N. S.....	544
Beulah Park.....	256
Convention city.....	448
Faith and love as incentives to service.....	111
Faith work.....	328
"Gold for iron" fund.....	256
Gordon Missionary School commencement day.....	568
Hints that may help.....	280
Little Ah-Yee.....	64
New York annual convention.....	520
New York State convention grounds.....	161
Notes from the Home field.....	184
Renewed covenant for '97.....	280
Report of the Young Men's Christian Alliance Crusade.....	136
Simultaneous missionary meetings.....	88
Sketch of the life of Mrs. C. N. Kinney.....	160
Story of the Chain.....	256
The Christmas convention.....	16
The City Mission in Williamsport, Pa.....	304
The new Berachah Home.....	424
The new crisis in missions.....	40
The Passaic gospel mission.....	472
The Union Highway Mission.....	208
Union of the Christian and Missionary Alliance.....	352
Whosoever Gospel Mission and Rescue Home.....	376
Field notes from Field Secretary.....	616

YOUNG PEOPLE.

About our Father's business.....	329
Another jubilee.....	281
Heartburning.....	41
How to prepare a Sunday School lesson.....	471
The burial of an African chief.....	113
The life that tells. Pages—209, 233, 281, 353, 545.....	
The slave girl.....	496
Your purpose in life.....	113
A yielded life.....	617

WOMAN'S WORK.

How to instruct children in the Bible.....	17
Kindness.....	17
One woman's work.....	592

Witnessing a good confession.....	65
Women who helped in the Gospel.....	592
ALLIANCE NOTES.	
All day convention in Scranton, Pa.....	137
All day meeting at Baltimore, Md.....	317
" " " " Bridgeport, Conn.....	257
" " " " Philadelphia, Pa.....	257
" " " " near Kenwood.....	329
Annual convention in Connecticut.....	545
Christian Alliance at Akron, O.....	305
" " " " ".....	329
Christion Workers' convention at Los Angeles.....	353
Convention in Binghamton, N. Y.....	209
" " " " Boone, Iowa.....	41
" " " " Boonesboro, Pa.....	127
" " " " Brooklyn, N. Y.....	17
" " " " Butler, Pa.....	329
" " " " Des Moines, Iowa.....	257
" " " " Nashville, Ky.....	449
" " " " Ohio.....	112
" " " " Passaic, N. J.....	161
" " " " ".....	377
" " " " Pennsylvania.....	305
" " " " ".....	449
" " " " ".....	521
" " " " Seattle, Wash.....	137
" " " " St. Louis, Mo.....	377
" " " " Troy, N. Y.....	305
" " " " Tully, N. Y.....	305
Corry Auxiliary.....	112
Evangelists.....	353
For the Armenians.....	161
Keuka College.....	137
Letter from Penn Yan.....	449
Meetings in Biddeford, Me.....	305
" " " " Brooklyn Jail.....	497
" " " " Brooklyn, N. Y.....	377
" " " " Chicago, Ill.....	41
" " " " Cincinnati.....	17
" " " " Delhi, Pa.....	473
" " " " Denver, Col.....	569
" " " " Hartford, Conn.....	41
" " " " Minneapolis.....	41
" " " " Oklahoma.....	41
" " " " Plainfield, N. J.....	305
" " " " Providence, R. I.....	377
" " " " Sycamore, R. I.....	17
" " " " Tacoma, Wash.....	377
Meetings of Rev. D. W. LeLachur.....	161
Mid-winter convention, Williamsport, Pa.....	257
Mr. LeLachur in Southern California.....	89
" " " " ".....	209
Mr. Moody in St. Louis, Mo.....	353
Mr. Quarrier's gift.....	353
New church in Philadelphia, Pa.....	353
Note of praise—North Carolina.....	497
" " " " ".....	545
Report from Boone, Iowa.....	89
" " " " Edinburgh, Scotland.....	449
Report from the South.....	161
Report from quarterly exercise.....	377
Special notice.....	521
The Home School.....	305
Washington State Alliance.....	449
Week of prayer.....	17
Work in Altoona, Pa.....	473
" " " " Ansonia, Conn.....	161
" " " " Brockport, Ill.....	545
" " " " Brookfield, Conn.....	449
" " " " Canada.....	569
" " " " Rochester, N. Y.....	209
" " " " Toronto, Can.....	473
" " " " Tyrone, Pa.....	497

GENERAL NOTES.

Pages—41, 65, 112, 137, 161, 185, 233, 281, 473, 497, 569, 593.

FIELD NOTES.

Pages—18, 42, 66, 90, 114, 138, 162, 186, 210, 234, 258, 282, 306, 330, 354, 378, 402, 426, 450, 474, 498, 522, 546, 570, 594, 618.

JEWISH MISSION FIELD.

Pages—66, 90, 114, 138, 162, 186, 234, 258, 282, 306, 330, 354, 378, 402, 426, 450, 474, 498, 522, 546, 570, 590, 604.

CORRESPONDENCE.

Akola, Berar—Mr. Stanley.....	331
" " " " Schlander.....	404
" " " " ".....	452
" " " " Franklin.....	595

CHRIST FOR THE CHILDREN.

A boy's beautiful answer.....	326
A boy's offering.....	446
A brave little Japanese.....	302
A Chinese poem.....	518
A letter to the Blossoms of the King's Garden.....	158
A letter to the children.....	38
A letter to the Junior Alliance.....	134
"A little child shall lead them".....	254
A New Year's message.....	14
A New Year's message to the young people.....	14

Anjangoam, India.....	595	Untouched districts of India.....	139	Macas from Heang-Shan.....	171
Amroati, India—Mr. Erickson.....	379	Untouched districts of India.....	211	Mududa chapel.....	506
“ “ “ “.....	403	Venezuela, South America—Miss White.....	91	Marathi school and Mr. Erickson.....	26
“ “ “ “.....	523	Vungu, Africa—Mr. Hess.....	451	Market place in Bombay.....	315
An African reception.....	190	“ “ “ “.....	523	Mary Louisa Whately.....	232
Bankheri, India.....	43	Wuhu, China—Mr. Beals.....	67	Maximo Gomez.....	2
Berachah Home, Bombay.....	163	“ “ “ “.....	283	Meeting of Jackson and Nansen.....	145
Bhusawal, India—Rev. Mr. Garrison.....	187	“ “ “ “.....	283	Missionaries and three boys.....	99
Blessing in Guzerat.....	43	“ “ “ “.....	499	Mohammedan pagodas.....	51
Boma, Congo—Mrs. Stanley.....	547	Wu-tai-shan, China—Mr. Bingmark.....	235	Mr. and Mrs. Chas. Ave and child.....	457
“ “ “ “.....	571	Yan-Sing-Hsien, China—Miss Galbraith.....	19	Mr. and Mrs. Symington.....	505
Boys' Orphanage, Akola—Mrs. E. S. Franklin.....	163	“ “ “ “.....	43	Mr. and Mrs. Woodberry with converts and friends.....	555
Boys' Orphanage, Akola—Mrs. E. S. Franklin.....	211	Yang-Kao, North China—M. Nordling.....	355	Mr. Ewen, through whom Mr. Olsson was saved.....	75
Boys' Orphanage, Akola—Miss Parke.....	307	“ “ “ “.....	451	Mr. Trice and his boat crew.....	99
Buldana, Berar—Mr. Carroll.....	283	Yeng-cho-no, China—M. Jacobson.....	403	Mr. Wm. Raff.....	457
Chandur, India.....	499	Yung-Tsun, South China—Mr. Landis.....	235	Mrs. C. N. Kinney.....	160
Congo, Africa—Mr. Bullerkist.....	403	“ “ “ “.....	331	Mrs. Heron and famine children before and after relief.....	121
“ “ “ “.....	187	REQUESTS FOR PRAYER.			
“ “ “ “.....	307	PRAYER UNION.			
“ “ “ “.....	331	Pages—20, 44, 68, 92, 116, 140, 164, 188, 212, 236, 260, 284, 308, 332, 356, 380, 404, 428, 452, 475, 500, 524, 548, 572, 596.			
Delapur, India—Miss Mahaffey.....	67	TEMPERANCE.			
Death of opium eater.....	43	Pages—65, 112, 353, 569, 593.			
Famine children, India.....	19	REVIEWS.			
“ “ “ “.....	67	Page 236.			
South China—Mr. Reeyes.....	91	ILLUSTRATIONS.			
“ “ “ “.....	211	A Bedouin.....	531	Parlor of home and chapel, Gospel mission, Williamsport.....	304
“ “ “ “.....	331	A Congo drummer.....	266	Patagonian Indians.....	74
God's healing on the Congo.....	379	A Congo girl.....	267	Pastor Mabile.....	291
Guzerat, India—Miss Smiley.....	19	A Congo native.....	458	Plantain and tobacco.....	219
“ “ “ “.....	235	Aden.....	530	Port-au-Prince.....	218
“ “ “ “.....	235	African native huts.....	290	Port of Rio.....	482
Hankon, China—Mr. Ekrath.....	595	African salutation.....	98	Praying wheel.....	313
Honan, China—Mr. Drysdale.....	163	A Hindu funeral.....	315	Rain dolls.....	374
India—Miss Bates.....	595	A Kaffir girl.....	291	Rapids in Northern China.....	51
Jamaica, West Indies—Rev. D. A. McKillop.....	331	An African child.....	134	Rebels burning a deserted village.....	483
Kaira, Guzerat—Miss Seasholtz.....	307	A native group.....	243	Rev. Gabriel Maguire and wife.....	457
“ “ “ “.....	355	A native mendi.....	99	Rev. Mr. Francis, Mrs. Francis and Samuel.....	97
Khamgaon, India—Miss Yoder.....	115	Arab musician.....	529	River George, Southern China.....	51
Khandesh, India—Mr. Dutton.....	571	Avenue in Rio.....	74	Russian Greek Church.....	123
“ “ “ “.....	379	A valley of the Andes.....	75	Russian lady of the better class.....	122
“ “ “ “.....	404	A view in the Andes.....	78	Russian peasant woman.....	122
Kuel-Nua-Cheng—Mr. Kullgren.....	523	Banana point.....	459	Sample of membership card.....	352
Last words of Mr. H. V. Pehilde.....	115	Beggar children.....	182	Santo Domingo city.....	218
Ling-Si-Hu, China.....	181	Bedouin encampment.....	531	Scenes from the life of Livingston.....	289
Londe, Congo—Mr. McKinney.....	499	Berachah Home.....	424	Scenes from Tully Park—the auditorium.....	520
Madras, India—Rev. Mr. Fuller.....	259	Berachah Home, South Nyack.....	337	Scene on the Congo river.....	267
Maduda, West Africa—Mr. Gardener.....	211	Berachah Mission, Truro, N. S.....	544	Schoolmaster and boy.....	50
“ “ “ “.....	451	Boys' Brick House at Vungu.....	507	Slave pen.....	98
“ “ “ “.....	571	Boys eating dinner.....	99	South American Indian.....	433
“ “ “ “.....	595	Canadian Indian.....	147	Spanish fort on the Trocha.....	2
Mr. and Mrs. Fuller in South India.....	19	Capt. Gardiner, of Patagonia.....	75	Spanish prisoners brought into camp.....	483
Mr. Reeves' healing.....	115	Car station, Vallamont Park—Glen Echo road and entrance.....	448	Spanish soldier.....	3
Multipur, India—Mr. Moyser.....	427	Chinese carrying pigs.....	170	Students of Missionary Training Institute.....	363
“ “ “ “.....	476	Chinese children.....	64	Tea merchants.....	170
Multisapur, India—Mr. Bannister.....	476	Chinese pagoda.....	434	Temple near Poona.....	313
Ngangila, Africa—Mr. Roth.....	427	Chinese Christians.....	435	Tenting in India.....	27
Ngangila, Africa—Miss Suman.....	19	Church in Freetown.....	98	The city of Athens and the Acropolis.....	217
“ “ “ “.....	67	City of Manila.....	242	The Congo railroad.....	265
“ “ “ “.....	211	“Come over and help us”.....	459	The Garrison children.....	230
“ “ “ “.....	355	Congo mother and child.....	38	The Gospel wagon, Philadelphia.....	208
Ng-Chau, China—Miss Doner.....	451	Congo soldiers.....	265	The great wall of China.....	553
Ning-hsal, fu, China—Mr. Nystrom.....	547	Consul's house.....	194	The laying of the corner stone at Nyack Heights.....	410
Note of praise from Mr. Fuller.....	91	Cuban attack on a Spanish fort.....	1	The Pria Grande, Macao.....	171
On the way to China—Miss Cooney.....	547	Cuban soldier.....	3	The South American party.....	481
“ “ “ “.....	499	David Livingston.....	291	The whole armor of God.....	278
Out of darkness, South America—Miss White.....	139	Digger Indian.....	146	The world for Christ.....	385
Pachora, India—Mr. Johnson.....	452	Distributing food to famine sufferers.....	241	Tower at Nanking.....	169
Part of missionaries' life—Mr. Howden.....	523	Dr. A. J. Gordon.....	568	Typical faces in Southern China.....	50
Pekin, China—Mr. Birrell.....	235	Easter lilies.....	361	Typical scenes and faces in the Soudan.....	193
Quangsi, China—Dr. Glover.....	571	Emperor and Empress of China.....	169	View in Matadi.....	266
Sabbaths in China—Mrs. Reeves.....	427	Entrance to Kremlin in Moscow.....	123	View, looking up the hill, Nyack Heights.....	410
San Domingo—Miss Goodwin.....	139	Eskimo doge.....	339	View of mission and dormitory, Philadelphia.....	376
Soudan, Africa—Mr. J. Hal. Smith.....	283	Eskimo hut.....	339	View of Nyack station and home.....	267
“ “ “ “.....	331	Feeding silk cocoons.....	169	View of Nyack from Institute grounds.....	411
“ “ “ “.....	355	Floor plans, Institute building.....	362	View, overlooking the grounds to Hudson River.....	410
“ “ “ “.....	379	Gardens in Poona.....	313	Village in the Philippines.....	243
Soudan Work—Rev. Mr. Kingman.....	139	General Maceo.....	1	Village on the river.....	194
“ “ “ “.....	163	George Muller.....	25	Wall and street in Benin.....	194
“ “ “ “.....	181	Girls at school.....	302	Women and girls.....	98
“ “ “ “.....	211	Henry.....	62	Worship to stay the plague.....	314
Tientsin, China—Mrs. Woodberry.....	259	House-building in Africa.....	195	Young Parsee girl.....	566
“ “ “ “.....	571	Indian cabin, South America.....	74	Converts and friends of Beulah Chapel, Tientsin, China.....	601
Trip into Anam—Mrs. Reeves.....	259	Indian chief.....	147	A buffalo cart.....	602
“ “ “ “.....	476	Institute building, South Nyack, N. Y.....	337	Our Bible women in South China.....	603
Tsing-Yang, China—Mr. J. Smith.....	19	Interior of Passaic Gospel Mission.....	472		
Tubabudugo, Africa—Mr. Mitchell.....	259	Island of Mindanao.....	242		
“ “ “ “.....	331	Kaira Home.....	27		
“ “ “ “.....	428	Landing place, Wuhu, China.....	554		
“ “ “ “.....	476	Little Lewis.....	350		

ALLIANCE AND OTHER WEEKLY MEETINGS.

We would ask our friends in all parts of the United States and Canada to kindly send us word of any meetings held in their vicinity, either directly or indirectly in connection with the Christian Alliance. Also send address and place of meeting.

CALIFORNIA.

Bakersfield. Chinese Mission. Wednesday, 3 P.M.
 Highland. Different places.
 Los Angeles. Downey Block, Druid Hall, Temple and Spring Sts. Wednesday, 2.30 P.M.
 Oakland. Asbury M. E. Church. Thursday.
 Pasadena. Montclair Children's Home. Sabbath, 2.30 P.M.
 Pomona. Gospel Mission, 2d St. Thursday, 2.30 P.M., and 564 Parliament St.
 P.M., and 564 Parliament St.
 Riverside. Eighth St. and Park Ave.
 San Bernardino. First Baptist Church. Monday evening.
 San Diego. Klenner Chapel, cor. 7th and D Sts. Sabbath and Friday afternoon, Monday evening.
 San Francisco. 304 Eddy St. Thursday.
 San Jose. Y. M. C. A. building. Friday.
 Santa Ana. Main and 6th Sts. Wednesday.
 Santa Barbara. Faith Mission. Friday, 2.30 P.M.
 Santa Monica. Baptist Church. Sunday, 2.30
 Stockton. 583 San Joaquin St.
 Stockton. German Ref. Church, cor. Mines and Stanislaus Street.
 Whittier. Salvation Army Hall, So. Milton Ave. Sunday, 2.30 P.M.

CANADA.

Hamilton. Y. M. C. A. building. Thursday.
 London. Somerset Hall. Monday evening.
 Maxville. Residence, A. H. Robertson. Tuesday.
 Ottawa. 553 Somerset St. Thursday evening.
 Peterboro. Bethany Church. Saturday.
 Peterboro. Auburn Mission. Tuesday.
 Toronto. University and Christopher Sts. Sabbath, Friday.
 Warton. Thursday

COLORADO.

Denver. Second Congregational Church.

CONNECTICUT.

Ansonia. Bethel Gospel Church. Friday, Sabbath.
 Bristol. W. C. T. U. rooms. 2d Wednesday.
 Brookfield. Residence Mrs. Mary E. Hughes.
 Hartford. 618 Main St. Sabbath.
 New Britain. 230 Arch St. Tuesday.
 New Haven. 75 Humphrey St. Thursday.
 New Milford. Union Gospel Mission, Town Hall, N. E. Sun., Tues., Thurs and Sat.
 Sholton. Scatter-Good Tabernacle, Perry Ave.
 Southington. Gospel Mission Chapel. 4th Wed.
 Waterbury. Christian Alliance Hall, 100 Bank St. Tues., Sat. and Sun. eve., and every 2d Wednesday afternoon.

GEORGIA.

Atlanta. 48 Gilmer St. Friday afternoon.
 Chicago. Residence, Otto Nelson, 113 Sedgwick St. Baptist Central Church, 326 South Clark St. Wednesday noon.
 Oak Park (near Chicago), 440 Lake St. Thurs. eve.
 Sycamore. Residence Mrs. John Black. Sunday, 3 P.M., 1st Tues. each month, 3 P.M.

INDIANA.

Indianapolis. Door of Hope, 84 N. Alabama St. Sabbath.
 Warsaw. Fort Wayne St. Friday.

IOWA.

Boone. Gospel Tabernacle. Charles Crawford, Pastor. Saturday and Wednesday.

KANSAS.

Topeka. Residence of Mrs. Foss, cor. Wabash and Indiana Aves. Thursday.

MAINE.

Auburn. 313 Turner St. Thursday.
 Biddeford Mission Hall. Monday and Wednesday.
 Hallowell. Baptist Vestry. Saturday.
 Hampden Corner. Wednesday, P.M.
 Old Orchard. Willard Hall. Thursday evening.
 Portland. Vaughn St. Church. Monday.

MANITOBA.

Brandon. Res. Mrs. J. Leech. Friday afternoon.

MASSACHUSETTS.

Boston. Bromfield St. Church. Thursday. And 41 Union Park. Sunday afternoon.
 Haverhill. 14 Water St. Sun., 3 P.M., Fri. eve.
 Hyde Park. Dyers Block, Fairmont Ave. Wed.
 Lawrence. 6 Charles St. Monday.
 Lowell. Baptist Church. Rev. E. O. Mallory. Wed.
 Malden. Broome bldg., Pleasant St. Wed., Sab.
 Milford. Grace Church. Sab., Wed., Thurs., Sat.
 Pittsfield. 22 Hamlin St.
 Salem. 150 Essex St. Monday evening.
 Springfield. Supt. R. A. Henck. 43 Catherine St. Sabbath afternoon and evening, Wednesday, Thursday and Friday evening.
 Worcester. 566 Main St. Friday and Sabbath.

MICHIGAN.

Adrian. 34 N. McKenzie St. Sabbath.
 Ann Arbor. 26 Elizabeth St. Sabbath.
 Battle Creek. German Evang. Church. Adams near Maple St. Sunday, 3 P.M.
 Detroit. 168 Alexandrine Ave.
 Grand Rapids. 85 Baxter St. Thursday.
 Monroe. Baptist Church. Sunday, 2 P.M.
 Olivet. Tuesday evening.
 Petoskey. M. E. Church Parlor. Tues. afternoon.
 Port Huron. 1820. 619 Michigan St. Friday eve.
 Ypsilanti. Res. Mrs. H. E. Dickenson. Wed. eve.
 Minneapolis. 31 Washington Ave. Sabbath, Tuesday and Friday afternoons.

MISSOURI.

Kansas City. 1621 Summit St. Sunday, 3 P.M.
 1208 East Twelfth St. Sabbath, 3 P.M.
 St. Louis. Tabernacle, Nineteenth and Morgan Sts. Every evening, Wednesday afternoon and Sabbath A.M. and P.M. with Sunday School.

NEBRASKA.

Omaha. People's Church, Eighteenth and California Sts. Sabbath and Thursday.

NEW HAMPSHIRE.

Canterbury. Tuesday.
 Manchester. 31 Hanover St. Wednesday.

NEW JERSEY.

Bridgeton. 74 Bank St.
 Butler. First Baptist Church. Thursday evening.
 Hammoncton. Friday.
 Jersey City. Cor. Fairmount and Bergen Aves. Sabbath evening.
 New Brunswick. The People's Mission. Millsom St.
 Ogdensburg. First Baptist Church. Thursday eve.
 Orange. 194 Main St. Thursday afternoon.
 Passaic. Gospel Mission. Thursday evening.
 Paterson. 345 Straight St. Monday.
 Waterbury. 2d Tuesday.
 Plainfield. W. C. T. U. Parlors, Watchung Ave.
 Trenton. Christian Alliance Mission Room, Geradell's Industrial building. Tuesday evening.

NEW YORK.

Albany. First Christian Church, Chestnut St. Monday, 3.30 P.M.
 Astoria, L. I. 116 Fulton Ave. Sabbath afternoon and evening. Tuesday and Thursday evening.
 Bath. Res. H. Leavenworth. Sabbath afternoon.
 Binghamton. W. C. T. U. Hall. Thursday.
 Brooklyn. 486 N. 23 St. Sabbath, Tuesday, Wednesday, Friday and Saturday evening.
 Brooklyn. Williamsburgh. Cor. Manhattan and Meserole Sts., Greenpoint.
 Brooklyn. Masonic bldg. Wednesday and Friday evening, Sabbath A.M. and P. M.
 Buffalo. Lafayette Square Presb. Church. Third Sabbath.
 Corning. 28 Jennings St. Friday evening.
 Cortland. W. C. T. U. Hall. Friday evenings.
 Fabius. Mrs. Bates. Sabbath, P.M.
 Delevan. Res. E. H. Post. Wednesday evening.
 Elton. W. C. T. U. Hall. Wednesday evening.
 Ithaca. First Baptist Church. First and third Wednesday. First M. E. Church. Second and Fourth Monday.
 Lester Shire. Sabbath, P.M. Monday evening.
 Lyonsdale. School House. Thursday evening.
 New York. 692 Eighth Ave. Daily.
 Chapel, 250 W. 44th St. Daily, except Friday.

German. 692 Eighth Ave. Tuesday, Saturday.
 New York Mills. Res. Ralph Lee, Clinton St. Wednesday evening.
 Penn Yan. Res. G. H. Clark, Liberty St. Fri eve.
 Poughkeepsie. W. C. T. U. Hall. Saturday eve.
 Richfield Springs. Res. Mrs. Ackerman, Division St. Tuesday, 3 P.M.
 Rome. Res. Mrs. Specher, N. Washington St. Fri.
 Sing Sing. 98 Main St. Sabbath afternoon and evening, Thursday evening.
 Syracuse. 317 W. Fayette St. Sabbath, Monday.
 Troy. Four-fold Gospel Chapel, 3337 6th Ave. Sab., 10 A.M., 2 and 3.30 P.M., Mon., Tues., and Friday evenings.
 Utica. 134 John St. Wednesday and Friday eves.
 Waverly. 17 Orange St. Wednesday evening.
 Whallonsburg. Res. Mrs. Avery. Friday evening.
 Whitney's Point. Friday evening.
 Windsor Rink. Friday afternoon and evening.
 Wolcott. Lawrence Hall. Saturday evening.

OHIO.

Cincinnati. Gospel Mission, 521 Smith St. Thursday and Sunday.
 Cleveland. Central Ave., Gospel Union Church. Fri.
 Columbus. Mt. Vernon and Monroe Aves. Tuesday and Thursday.
 Columbus. 929 So. High St. Monday and Friday eve., Tues., Thurs. and Sab. afternoons.
 Dayton. 65 La Belle St. Tuesday evening.
 Findlay. Cor. W. Crawford and Cary Sts. Sab.
 Swanton. Tuesday.
 Toledo. 928 Lincoln Ave. Tuesday, 2 P.M.
 Youngstown. Reading Room Hall, E. Federal St. Sunday, 10.30 A.M.
 Res. S. E. Comstock. Thursday evening.

OKLAHOMA TERRITORY

Norman. Ferguson Hall. Sat., Thurs. and Fri.

OREGON.

Oregon City. Res. Mrs. Wilkinson. Tuesday.

PENNSYLVANIA.

Altoona. Gospel Hall, 8th Ave. and 9th St. Every evening and 2.30 Sabbath.
 Avoca. Res. of M. M. Hastie, N. Main St. Thurs. evening.
 Butler. Institute Hall. Monday evening.
 Carbondale. Congregational Church. Wednesday.
 Coalport. Sabbath and Wednesday.
 Corry. Congregational Church. Tuesday evening.
 Perry Station. Res.
 Elkland. Presbyterian Church Parlor. Friday.
 Germantown. 5313 Hancock St. Thurs. afternoon.
 Harrisburg. City Mission, 114 Capital St. Thursday evening.
 Laceyville. Gospel Tabernacle. Every alternate Friday afternoon and evening.
 MacDonald. Faith Chapel. Sab., Tues., Fri.
 Mt. Dale. Friday evening.
 Philadelphia. Christian Alliance Home. Headquarters for City and State, 1928 Mt. Vernon St. (Nineteenth). 1853 Brunner St. Tues. evening.
 Pittsburg. 955 Penn. Ave. Sab., Thurs., Sat.
 Pittston. Res. W. Stevens, Lucerne Ave. Mon.
 Reading. U. B. Church, So. 9th St., near Penn.
 Tyrone. Odd Fellows' Hall. Monday evening.
 Utaville. Sabbath.

RHODE ISLAND.

Providence. Cong. Church. Friday, 3 P.M.

TEXAS.

Fort Worth. Friday.
 Honey Grove. Thursday.

VIRGINIA.

Richmond. 712 E. Broad St. Daily, except Sab.
 Roanoke. 20 Salem Ave., S.E. Every night except Wednesday and Saturday.

VERMONT.

Burlington. 43 Church St.

WASHINGTON.

Olympia. 310 8th St. Friday.
 Seattle. Old Presb. Church, cor 3d and Madison Sts.
 Tacoma. Cor. Yakima Ave. and 11th St. Thurs. and 801 N. "I" St.

WYOMING.

Rock Springs. Res. Mrs. Ida D. Beadle. Mon. eve.

"THY BURDEN."

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and
crown,

No lot is wholly free;
He giveth one to thee.
Thy burden is God's gift,
And it will make the bearer calm and strong.
Yet, lest it press too heavily and long,
He says, "Cast it on Me,
And it shall easy be."

MARIANNE FARNINGHAM.

"IN THE MUNITIONS OF ROCKS."

In the heavenlies ever lead me,
Saviour, all I find in Thee!
Minding earthly things doth grieve me,
Thy defence my all shall be.

In earth's sunshine, in its shadow,
With my Lord I may abide—
Feasting on the heavenly manna,
All surrendered—sanctified.

Fellowship with Christ—His sufferings—
In the path my Master trod,
Where He leads His own will follow
Onward, upward, home to God.

Joyful then we'll come to Zion,
Kings and priests, to dwell on high,
Home, with songs of joy returning,
Reign in glory by and by.

M. W. BATCHELDER.

AN OLD AND WELL-TRIED FRIEND.

THE YOUTH'S COMPANION will celebrate its seventy-first birthday in 1897. Among the attractive announcements of the paper for the coming year is an article by Mr. Andrew Carnegie on "The Habit of Thrift." Successful men in other walks of life will second Mr. Carnegie's paper with readable, practical articles. The non-partisan editorials, the "Current Event," and "Nature and Science" departments are of special benefit to those who wish to keep informed of the world's progress. Of course there will be the usual high-class fiction. New subscribers who send \$1.75 to THE COMPANION will not only receive the paper for a year, but will receive a very beautiful calendar, printed in twelve colors. The Illustrated Prospectus of the next volume may be had by addressing

THE YOUTH'S COMPANION,
205 Columbus Ave., Boston, Mass.

SEASIDE REST

For Ministers, Missionaries and other Christian workers. Please address

... THE CEDARS, Asbury Park, N. J.

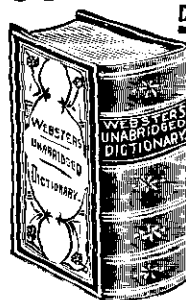
HOW TO MAKE A LITTLE MONEY.

Send nine two-cent stamps to the Watt Mfg. Co., 51 E. Third St., Cincinnati, O., who will send you by mail a "Morris Towel Rack," a wonderful dainty household article that is screwed into the wall, and by a button fastens the towel securely so it can not be pulled out or fall out. It is nickel-plated and very ornamental. With this sample go around take and orders, and you will be surprised to see how many people want just such a useful thing. Most families will buy five or six of them, so every person can have his own towel and towel rack. Saves washing, as the towels do not lie on the floor. Any lady or gentleman can easily make from \$6 to \$8 a day by canvassing with this little wonder. The stores will buy them as well as the families. Our readers should secure the agency for the "Morris" at once.

SALESMEN WANTED \$100 to \$125 per month and expenses. Staple line; position permanent, pleasant and desirable. Address with stamp, The Whitney Company, 8117, Chicago.

WOULD SEE SOULS SAVED Then order "10,000" . . . YOU Arrows, scatter them broadcast. They are Soul Winners. 10,000, \$5. 5,000, \$2.75. 1,000, \$1. Sample of tracts that people will read, 25c.
H. B. GIBBUD, 174 Marion St., Springfield, Mass.

You wear out clothes on a washboard TEN TIMES as much as on the body. **HOW FOOLISH!** Buy Dobbins' Electric Soap of your grocer and save this useless wear. Made ever since 1865. Don't take imitation. There are lots of them.

98 Cents for WEBSTER'S UNABRIDGED

DICTIONARY An exact reprint of the original edition which RETAILED AT \$10.00. Enlarged by Chauncey A. Goodrich, Professor in Yale College. Contains every word that Noah Webster ever defined and 10,000 additional words, over 100,000 words, has over 1700 pages, an appendix of 10,000 words, flags of all nations in 5 colors, illustrations and a very fine picture of Noah Webster. A Mammoth Book, weighs about 5 pounds, is 10 inches high, 8 inches wide and 3 inches thick. Beautifully bound in full cloth with silver and gold ornamentation and marbled edges. BOUND IN FULL SHEEP, \$1.48. (VERY BEST.)

OUR OFFER Mention this paper, send us 98 cents for cloth, or \$1.48 for Sheep Binding and we will send the Dictionary to you by express. AGENTS ONLY MONEY selling these books. Don't delay, order to-day. Address, SEARS, ROEBUCK & CO., (Inc.) CHICAGO, ILL. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

SERMONS IN SONG

Edited by Grant C. Tullar and J. H. Meredith. Contains over 200 of the latest and best Gospel songs published. Every song is a "Sermon." Send 30 cents for sample copy. Tullar-Meredith Co., 108 Washington St., Chicago, Ill., and Waterbury, Conn.



SAMPLE AND CATALOGUE OF FOODS, 4 CENTS.

BATTLE CREEK SANITARIUM HEALTH FOOD CO.
Battle Creek, Michigan.

Just Published! Eighteen New Copyright Editions of the

Genuine "Oxford" Teachers' Bibles

With New Helps, Maps, and 124 Full-Page Plates. The Best Biblical Compilation of the age, and the most modern of all Teachers' Bibles, placing the Student, Preacher and Teacher in possession of recent discoveries in Bible Lands.

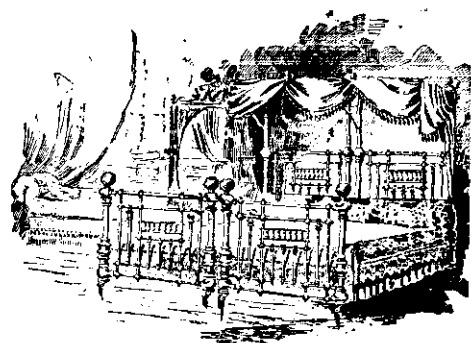
At prices from \$1.25 to \$20.

For sale by all booksellers. Send for catalogue.

OXFORD UNIVERSITY PRESS,

American Branch.

HENRY FROWDE, 91 and 93 Fifth Ave., New York.



CHAS. P. ROGERS & CO., established 1855, 264 and 266 Sixth Ave., Cor. 17th Street, N. Y. Factory 161 and 163 West 18th Street, N. Y. Manufacturers of fine bedding, spring beds, brass and iron bedsteads, down quilts, cushions, etc. Catalogues on application.

WRITERS WANTED to do copying at home. Law College, Lima, O.**1897 High Grade Bicycles**

for Men, Women, Girls & Boys. Complete line at lowest prices ever quoted. \$100 'Oakwood' for \$35.00 \$85 'Arlington' " \$37.50 \$55 " " \$25.00 \$20 Bicycle " \$10.75 \$75 'Maywood' Simplest, Strongest Bicycle on Earth " \$32.00 Fully guaranteed. Shipped anywhere C.O.D. with privilege to examine. No money in advance. Buy direct from manufacturers, save agents and dealers profits. Large illustrated catalogue free. Address (in full) Cash Buyers' Union, 162 W. Van Buren St., Chicago 90

ACME PEA SHELLER

A Boon to Housekeepers. Will shell a dish of peas in five minutes, whereas old way took an hour. A child can operate without trouble or danger. Send for circular. Sent to any address on receipt of price. Sells rapidly wherever shown. Agents here is your opportunity. **THE ACME PEA SHELLER CO.,** 140 Washington St., New York

Do Your Own Knitting on the New BRANSON KNITTER

And it will be well done. \$9,000 now in use. This year we will sell our \$25 Machine same as for par quality as before for \$15. Address **BRANSON MACHINE CO.,** 506 St. John St., Phila.

CALIFORNIA . . . \$25.00

IN 3 DAYS SAME RATE RETURNING
2 TRAINS DAILY Palace and Tourist
FROM CHICAGO Sleeping Cars WITHOUT CHANGE
6 P. M. AND 10:30 P. M.

COLORADO . . . \$12.50

FAST TIME AND THROUGH CARS BETWEEN CHICAGO AND DENVER

Tickets Sold June 29 to July 3, 1897

For Particulars Inquire of Your Nearest Ticket Agent and Ask For Tickets Via

Chicago & North-Western Ry

— PRINCIPAL OFFICES: —

212 Clark St., Chicago.

423 Broadway, NEW YORK.

5 State St., BOSTON.